





A

MEMOIR

OF THE LIFE OF THE

REV. AMOS PETTENGILL,

LATE PASTOR OF THE CONGREGATIONAL
CHURCH IN WATERBURY,
(SALEM) CON.

By REV. LUTHER HART,

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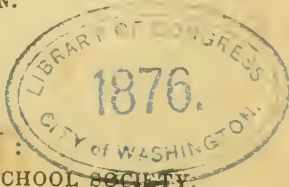
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PREFACE.

It has been well observed by a living writer, whose sentiments are generally as just as his style is peculiar, that "with respect to any friend who greatly interests us, we have always a curiosity to obtain an accurate account of the past train of his life and feelings; and though there may be several reasons for such a wish, it partly springs from a consciousness how much this retrospective knowledge would assist to decide or confirm our estimate of that friend—but our estimate of ourselves is of more serious consequence." There is, however, no reason to doubt that well written biographies, especially those of a religious nature, tend more or less directly, to effect both important objects, viz. the gratification of a reasonable desire to know the utmost of an estimable friend, and the attainment of a deeper insight into our own character.

One who has been acquainted with persons whose lives have thus been recorded, may justly be allowed to take a special interest in such intimate developements of character and incident; while at the same time he cannot, unless culpably wanting to himself, fail of deriving much personal improvement from the knowledge thus acquired. Nor is this benefit restricted to the acquaintance or the friend. Perhaps it is as directly sought, and as generally obtained, by that vastly larger class of readers, whose original motive for perusing the biog-

raphies in question, cannot have been the offspring of previous attachment, or even of previous acquaintance.

There never has been a time since the commencement of the Christian era, when religious memoirs were not highly acceptable to God's people. At present, it is questionable whether this species of writing does not constitute nearly one half of the sacred literature which is daily issuing from the press. And it speaks well for its utility, not merely that it is most read by those who are most eminent for their piety, and is called for so generally in all Protestant lands ; but that the demand for it should be cotemporaneous with much spirituality, and perhaps uncommon intelligence, in the church. Every pious mind bears such an affinity to every other, that all which is peculiar, and much which is common, in the private experience and pilgrimage of one, must be interesting, and therefore calculated to be profitable, to all who are travelling the same thorny road to the same ultimate inheritance. Among those Christians who read any thing, there are few who have not derived spiritual advantage from memoirs of pious persons, in the form of floating Tracts, Sabbath school publications, or the more formal volumes of larger size. So that in adding to the existing stock of religious biography, the following sketch of the life and character of an able and eminently godly minister of Christ, it is believed that there is nothing in the circumstances, taste or habits of the Christian public, which should forbid the attempt.

So much of the ensuing Memoir as relates to the first half of Mr. Pettengill's life, is taken chiefly from a Narrative which, at the request of a friend, he himself drew

up shortly after he left college. And this account, prepared mainly from a Diary which he had kept for several years, is characterized by the very properties—judicious selection, frankness of disclosure, and simplicity of manner—which are recommended by the celebrated Foster. The chief design of the writer, together with some other interesting particulars, may be learnt from the following remarks prefixed to the Narrative.

“DEAR FRIEND,

“As you requested some account of my past life, I have at length concluded to write more, perhaps, than you will be willing to read. You are sensible of the difficulty which attends writing, when one’s self is the theme. A degree of egotism seems almost unavoidable. Pride and affectation of humility, may unconsciously operate to lead the writer into improprieties. So sensible am I of these and other disagreeable things of the kind, that I should not attempt writing this Narrative, did I not consider myself addressing one whose candor will throw a veil over every impropriety, and attribute the production to its real cause. If I am not mistaken in this respect, an apology will be unnecessary; but if I am, it would be useless.

“You will perceive that my design is to illustrate by facts the pernicious effects of bad company and amusements; to show the depravity of the human heart, and the danger of being deceived by false zeal and enthusiastic raptures; to give some instances of the happy effects of fixed resolutions, and a persevering spirit; and to mention the goodness of God, that the remarkable manner in which I have been supported through the dark scenes of my past life, may lead you to put your trust in him, believing in a particular providence.

“ But let not my ingratitude, my negligence, coldness and formality, lead you to expect the blessings of God without being engaged in his service. Though he should continue to bestow temporal favors on us, yet these may be far different from covenant blessings. If such instances of divine goodness do not render us humble and grateful, they certainly will serve to fit us for destruction. When I take a view of my past life and the present exercises of my mind, I at times greatly fear the goodness of God has had a hardening influence on me. I have frequently thought that I felt reconciled to God, and shall give you some particulars of such exercises ; but still this account may serve merely to show how far the subtle adversary and my own deceitful heart may counterfeit real religion. Still, I hope I have some real holiness of heart ; but shall not attempt to specify the time when I passed from death unto life. I shall relate many exercises, which I now fully believe were mere delusions ; and will leave it with you to form what opinion you please respecting the whole. It will be no advantage to me to deceive you respecting my moral character. The time is not far distant when the secrets of my heart will be known to the universe.

“ As I have just finished my collegiate course, I desire your prayers that God may continue his mercy, and use me as an instrument of building up his church in the world, and keep me from deceiving myself or others.

September, 1805.”

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AMOS PETTENGILL was born at Salem, New Hampshire, Aug. 9, 1780. Of a family of eight children, he was the sixth. His parents, though once in affluent circumstances, were reduced to a degree of poverty, in his early childhood. Of his father he has recorded little; but from what he relates concerning the assiduous efforts of his mother to imbue his mind with religious truth, and also to guard him against evil company and other causes that might counteract its influence, it

would seem that she was a person of good understanding, and decided piety. She took unwearied pains to cultivate his mind, and to give him a just sense of divine things; but as there was no school in the vicinity except during the winter seasons, when, for the want of suitable clothing, he could not attend, eleven years of his life passed away, before he was able to read with any tolerable degree of correctness and ease. Not that his solicitous parent was wanting in her efforts to initiate him in the art of reading, but that they were rendered in a great measure abortive by an early dislike to his book, occasioned in the first instance, by a partial defect in his organs of speech, which rendered articulation somewhat difficult, and afterwards, by an unfounded but strong impression on his own mind, that his mental powers were of a very humble cast.

From this state of self-distrust and discouragement he was effectually roused in his twelfth year, by listening to the reading of an inspired narrative which, in point of simplicity, tenderness and interest, has scarcely an equal in the Bible itself, and is altogether without a parallel in any other book. It was the history of Joseph. While meditating upon its charms not long afterwards, he instantly formed a determination "to read the Bible through five times." Nor was this the

freak of a hasty spirit excited to momentary effort by the blind impulse of a feeling that did not survive the formation of the purpose which it had originated. The happy result of this singular resolution, proves it to have been the offspring of a mind possessed of extraordinary force, and superiority to the difficulties which he had to encounter. He entered upon his task forthwith, and, by spelling many of the words, and by seeking assistance as to those which he could not master by this process, he succeeded in perusing the whole volume, in twelve weeks. This, as it is seldom done by the best of adult readers, is a remarkable instance of a juvenile mind forming a noble purpose, and carrying it into effect, in spite of difficulties of a very formidable character. Nor is it less creditable to his moral susceptibility, than to his understanding, that he was stimulated in his task as much by the deep interest which the sacred pages awakened in his mind; as by the influence of his original resolution. And instead of being satisfied with the accomplishment of his undertaking, he perused the whole Bible again and again. Attracted by its sublime descriptions, glowing images, and general import, he continued to read it in course, until, within less than five years, he had read it through six times.

By being thus his own teacher, he contracted

the habit of reading excessively fast, and of mispronouncing many words,—faults which it cost him much subsequent labor to correct. These evils however were altogether overbalanced by other results exceedingly advantageous. For the secret of his uncommon eminence in biblical knowledge during the whole of his ministry, lay very much in his having thus early and assiduously devoted himself to the study of the holy scriptures. Indeed he remarks in his Narrative, “I have always considered it a very happy circumstance that the Bible is the first book I read ; for on this account, the principal parts of it were strongly fixed in my mind.”

But his diligence in perusing the sacred writings will appear still more surprising, if it be considered that during a great part of the five years in which he was so laudably employed, he was placed in a situation unfavorable to his beloved pursuit. Removed from his mother, who would have countenanced his thirst for sacred knowledge, and afforded him nameless facilities for acquiring it, he was employed as “a servant boy to inconsiderate masters,” at whose hands he “suffered much from hunger, cold and fatigue,”—three evils whose necessary effect on the mind must have been such, as to render his constant resort to the scriptures most extraordinary.

For, long after he began to read the word of God, he took no interest in its truths as a personal concern. Spiritual emotions were dormant within him. Speaking of the former part of this period, he observes, "it was a long time before I had any realizing sense of the importance of this sacred book." He was bound by the spell of natural feeling based on good sense. How lively, then, must have been his apprehension of all that is so inimitably tender, beautiful and sublime in the revelation of God, that at so early a period of life, and notwithstanding the repulsion of circumstances so peculiarly forbidding, he should have persevered in his sacred researches, for the purpose of gratifying his natural taste?

He had never attempted to pray, till he reached his twelfth year; and then he called upon God only by reciting a form which he had committed to memory; and even of that form he made no use, except on certain occasions, when his mind was affected by the dread of a thunder storm, the apprehension of an earthquake, or some other kind of danger. Speaking of that portion of his life which preceded the period just mentioned, he says, "I learned the Assembly's catechism, and several of Watts's hymns. These I often repeated without any sense of their import; but found them useful in more advanced life. In this early

period I felt great anxiety to know something of God, Christ, the use of prayer, &c. but did not know that it would be proper to ask. Besides, when others talked to me about religion, they would mention death and hell in such connexions as made me unwilling to hear. My heart was undoubtedly opposed to God; yet if his name had been often mentioned pleasantly, in connexion with the beauties of nature, the innocent delights of life, and the joys of heaven, I have no doubt that I should have taken pleasure, from the principle of association, in hearing, conversing and thinking about divine things."

But the perusal of the Bible, which for a long time he prosecuted only for the purpose of informing his mind and gratifying his sensibility, undoubtedly became the means, sometime before the sixth reading was completed, of drawing his attention to the concerns of his soul. This was followed not long afterwards, by a class of emotions of a rapturous, but at the same time, of a very questionable kind. While he was one day alone, and carelessly repeating part of a hymn which ascribed glory to the Lamb, he became at once the subject of a ravishing impression which it was utterly impossible for him fully to describe. "I had no sense of sin, nor fear of hell; but thought I saw such ineffable beauty in the Sav-

jour, that I could forever delight in praising him. Had I lived where it was customary to relate experiences, I should probably have related many striking things ; and the relation would have fixed them in my mind. Perhaps however it is best that I forgot the greater part. I remember that the thoughts of a future world occupied much of my attention, day and night. I spent considerable time after this, in secret prayer, and often valued myself on this account. I have little reason to think I had that humbling sense of sin, which is peculiar to those who have submitted to God. I know I felt differently from what I did before ; and one morning as I was observing this, and wondering at the cause, it was suddenly suggested to my mind, You are a Christian ! This gave me great joy. I did not even think this suggestion might be from the adversary of souls. Alas ; how many are deceived in this way !”

From this account itself, no less than from his subsequent feelings and conduct, it would appear that he was right in concluding that all this ecstasy was but the selfish rapture of enthusiasm ; wonderful indeed in its degree, and in the suddenness of its production, but not beyond the power of the great deceiver to effect. So long as an undue stress is extensively placed on great and sudden joy, as the substance and crowning evi-

dence of regeneration, it will be the policy of the wicked one to take advantage of the popular belief, as one means of producing the instantaneous and great exhilaration which attends a large proportion of spurious conversions. It can hardly be doubted that Wesley, notwithstanding all that was erroneous in his theological views, and ministerial practice, was the instrument of leading great multitudes of sinners to a saving knowledge of Christ. But there is reason to believe that of their number the majority will be found at the last day, among those whom, for the want of a sudden and transporting sense of their justification, which he was accustomed to represent as an almost indispensable evidence of a spiritual transformation, he regarded as being at the best, in a doubtful state. Certain it is, that the reputed converts of no man were ever more generally filled with exultation and confidence; or ever known more extensively to demonstrate afterwards, the futility of their religious pretensions. The frequent and long wailings of that celebrated man over the hundreds and thousands of apostacies, which were but the natural result of the conversions countenanced by his doctrinal views, ought to be regarded as proof from a most interesting quarter, that nothing can be more hazardous than to regard religious joy, however

sudden may be its commencement, or great its degree, as being the chief, or if alone, any, evidence of a saving change of heart.

That the subject of this Memoir was as yet unconverted, and indeed far from conversion, is most certain. For although during a few months after the commencement of the rapturous emotions above described, he frequently shed tears while reading or hearing religious truth, was much grieved to see young people attached to vain amusements, wondered why they did not feel as he did, and in a word really believed that God loved him; yet he testifies that all this soon passed away like the early dew. "I was easily prevailed upon to *make sport* for the careless and secure, with whom I was so unhappy as to reside at this important period of my life." After describing his companions as being rude, and inordinately fond of evening visits and hurtful amusements, he goes on to say, "From a spectator, I soon became an actor. By the time I was fifteen years old, religious impressions were entirely worn from my mind. My heart was captivated with the alluring objects around me. Having a natural turn for wit, I soon attracted notice. Want of propriety operated as a kind of restraint; but still I found that, at the expense of a good

conscience, I could purchase many forbidden pleasures."

His ever watchful and solicitous mother saw his danger, and interposed with the voice of warning, and at length, of direct prohibition. But as he lived much from home, and therefore could easily elude the greater part of her vigilance and authority, her efforts to reclaim him were without effect. It is his own remark ; "Had she reasoned calmly, instead of absolutely forbidding me to go into company, perhaps I might have attributed her conduct to better motives." But from the manner in which he speaks of her on all other occasions, it appears that she was a woman of very considerable sagacity and discretion ; and therefore most probably did employ persuasion, till the manifest inefficacy of it necessitated a resort to positive prohibition. It is then more than possible that, in penning this reflection upon the proceedings of his anxious parent, his mind was yet unconsciously laboring in some measure, under the effects of the unwelcome impression originally, but unjustly, produced by the firm stand which the failure of milder means had constrained her to take, in order, if possible, to rescue him from ruin.

He continued in this state of thoughtlessness and sin about two years. And although an un-

seen hand restrained him from almost every action considered by the world in general as vicious, yet a subsequent view of his alarming situation led him to exclaim :—" O the dangers to which I was at this time exposed ! I had cast off fear, and restrained prayer ; and did not acknowledge God in any of my ways. O the goodness of God who guided me, though I did not know him ! I should soon, very soon, have involved myself in infamy and ruin, destroyed my future influence, or laid a foundation for perpetual remorse, had not He diverted me while standing on the dangerous precipice." Much more of a similar import might be adduced from the Narrative, to show that his former happy frames were, in his own opinion, the result of delusion. But further proof is needless. And his sad declension would have been passed over with a slighter notice, were it not that this account may possibly fall into the hands of some who are resting their hopes of salvation on raptures as unconnected with a sense of guilt, as transient and practically useless, as were those of this youth who was then, and for years afterwards, in the gall of bitterness, and in the bond of iniquity.

But, as is the case with great numbers who go with the multitude to do evil, he was not at all times wholly destitute of serious reflection. While

wasting two years in vanity and sin, apparently as regardless of eternity as any of his associates, it was but occasionally that he experienced the quietude of utter insensibility. At the close of that period however, various causes which it is needless to mention, concurred to bring him back more permanently to himself. He was now in a state of very considerable anxiety for his soul. The influence of his companions served to diminish it in the day time; but the apprehension of some judgment that might send him to hell before morning, kept him in misery during much of the night. And yet, incredible as it might seem, were it not true of many experiencing the continual goadings of conscience, he passed onward under his load of fears and sorrows, with no inclination to resort to the throne of grace. Prayer seems to be the natural, and almost necessary expedient of distress. And yet it is not unfrequently the case that the sinner, if he finds that the religion which he once thought he possessed is a delusion, or if his trouble of mind continues long,—is tempted to omit prayer altogether for a considerable period, in utter distrust of its importance; and then to sink down into a state of passive, if not sullen, endurance. This may account for the omission of the duty by the youth in question, while for weeks and months he had little

rest by day, and was full of anguish by night. He had called often upon God on former occasions, both in the fervors of an intoxicating joy, and in a tide of sorrows ; and finding, after all his supplications, that his rapture was spurious, and his distress of mind greater than ever before, he might have desisted from the service from culpable discouragement.

There may have been another and more powerful cause of the omission, viz. a sense of the evident incompatibility of prayer, with a continued, though somewhat diminished familiarity with companions, whose influence directly tended to hold him in a state of condemnation, from which, if he approached the throne of grace at all, he must necessarily pray to be delivered. For it is certain that the most effectual impediment in the way of his conversion, was his hitherto unsubdued fondness for the society of his thoughtless associates. Of course, to separate himself from them, and live as it were alone in the world, (for the few Christians around him were, as he represents, scarcely distinguished from the rest of the people and wholly unacquainted with his state of mind,) was the greatest cross that he could assume, next to that of yielding his whole heart to the Saviour. But heavy and repulsive as it was, he at length took it up, under the full conviction that otherwise

his destruction was inevitable. And it is interesting to notice the expedient he adopted, when about sixteen years old, to facilitate the execution of his self-denying purpose. It will be best indicated in his own language.

“I had thought it impossible to forego my attachment to vain company and amusements ; but now I resolved with all the power of my soul, to extricate myself. Habit however was deep rooted ; I forgot in a few moments my solemn engagements. In order to prevent this, and to operate on myself by encouragement, I wrote my resolutions, limited myself to a short time, annexed a penalty, and sometimes kept them (*his resolutions*) sealed on my breast. The following is a part of my first resolution :—‘I obligate myself to abstain from intimacy with bad company ; from saying in a romance way what is not strictly true ; from feeling envious towards any one ; from saying any thing against any body, and from laughing, or trying to make others laugh, till the 9th of August.’” It does not appear on what day of the preceding month this resolution was formed. However, the time having expired, the resolution containing some additions, particularly the penalty of omitting one meal of victuals for every infraction, was renewed for an indefinite period. In case of any violation, he

dared not to eat, how much soever his hunger might have been increased by the rough labors of the field. By this means, he gained a sort of mechanical mastery over the propensities which it was his object to control. Hence he states:—

“The pains of hunger during my working hours, constantly reminded me of my offence, and tended to render me more cautious for the future. I soon acquired the assistance of habit. My passion for company and amusements, my fretful and revengeful disposition, and my excessive levity, soon gave way. Solitude became more agreeable than any company. I could endure any insult with calmness, and think I did not smile for several months.”

The wonder is, not so much that such severe discipline should have had a favorable issue, as that a person of his years should have possessed sufficient force of character faithfully to administer it. Aside from the originality of the measure, it is not a little remarkable that he should have been so unsparing of himself in both the legislative, judicial, and executive departments of self-government. His success was owing, in part at least, to the fact that the pain of the penalty overbalanced the gratification by which it was incurred. And if it be asked why he could not in every instance, as easily fulfil his resolution to avoid

bad company, and thus render self-infliction needless, as he true to his penal determination after the sin was committed ; it may be observed that in the former case, there was a greater temptation to be resisted. For although the pain of hunger was unquestionably greater than the pleasure which such company afforded ; yet it was easier to resist the call of bodily appetite, than the demand of strong mental passions, excited by the fascination of anticipated enjoyment. Hence it is obvious that the penal process alone could never have accomplished its object. It was rendered effectual only by being combined with the influence of moral considerations.

It is uncertain how far the principle of self-revenge may have been called into action, by a mortifying view of his instability, whenever the strength of corrupt inclination led him to violate his engagement. And further ; being now, and for some time afterwards, under the dominion of a self-righteous spirit, he was doubtless quickened to fidelity in the execution of the penalty upon himself, by the soothing apprehension that it in some measure atoned for the offence, and rendered him more acceptable in the sight of God. As yet, he had seen little of the intrinsic malignity of sin, and therefore little of the abominations of his own heart. The Lord Jesus Christ, except as

indistinctly admitted to be a very exalted and very benevolent being, was altogether out of his view. He was laboriously building on another foundation. In short, he was what in the language of technical theology, has sometimes been expressively called a "self-justiciary."

Although the uncommanded practice of self-infliction for moral purposes, has been often carried to a shocking excess by many a fanatic ; and although both by heathens and papists it is still regarded as a full atonement for crime, and a substitute for all righteousness ; yet, considering the happy effect of it in the present case, it were almost to be wished that it was adopted by all those, whether young or old, in whom an impetuous temper, or a passion for bad company, remains unsubdued.

Not long after he commenced this disciplinary process, he began to derive much pleasure and assistance from Baxter's Call to the unconverted, Davies' sermons, Hervey's Meditations, and also from preaching, of which the parish in which he resided, had been destitute for a considerable time previous. It was a high gratification to him, that he was now "permitted to hear the doctrines of the gospel preached in a solemn and impressive manner." Under these advantages, and having already separated himself from his inconsiderate

companions, he soon came again to the conclusion that he was a child of God. Again too, he was the subject of "rapturous impressions" which he regarded as "the effect of divine grace." Now he could pray once more. And in the delirium of transports as delusive, and nearly as ecstatic as those of a former period, he sought for remote, solitary, and even dreary places, for the purpose of prayer and solemn contemplation. At times, earthquakes, storms and death, seemed pleasing to him; and though from his earliest years he had, especially when alone, suffered greatly from the fear of ghosts and evil spirits, he now felt no dread of the latter, and even "*wished* to see some angel or departed saint." The mention of this fact might well be spared, but that it shows that the joys of a spurious experience may be not only great, but so great as to overcome fears little less than instinctive. Thus, almost intoxicated with the raptures of religious phrenzy, he had, as might well be supposed, a very lofty idea of a Christian; for when has it been known that a person in a state of mind so agreeable to himself, and at the same time enjoyed but by comparatively few, has refused to compliment his own experience by thinking meanly of another, whom he regards as a saint, for the same reason that he believes himself to be one?

The natural effect of such enthusiasm, as notably exemplified in the case of Davenport, and of multitudes besides, is to dispose its subjects to overlook the causes of self-distrust and grief, in the true children of God, and thus at once to exclude the majority of hopeful Christians from the pale of charity, and produce an extravagant estimate of the piety of the remainder. Hence the reason why this youth at times so exceedingly narrowed the scope of his charitable regards for Christians in his native town, as to comprehend only himself and his minister. And even his minister he would have put under the ban of his little empire, but that he ignorantly supposed the truths delivered from the desk, produced the same emotions in the preacher as in himself. "I supposed he always lived and *felt* as he preached; and that I should enjoy a heaven on earth, if I could live with him. Had I discovered my mistake, I should have been ready to leave all, and follow any enthusiastical preacher who might have come that way. It seemed to me that if any person loved Christ, he must be in constant raptures."

But as is always the case with natural feelings inordinately excited, his raptures cooled, and occurred only at short and irregular periods. Still he remained habitually considerate, conscientious,

and anxious. In his ignorance of the nature of true religion, he concluded that in order to be a Christian, he must be willing to renounce all worldly good, and even "suffer martyrdom for the sake of Christianity;" thus entirely overlooking, in the former case, the congeniality of godliness with a temperate enjoyment of the bounties of Providence; and in the latter, appealing to a useless, because undecisive, and at the present day impracticable, test of Christian character.

Nor was he exempt from the charge of superstitiously expecting, that a direct disclosure from heaven would be made respecting his moral state, by means prescribed by himself. Thus on a certain occasion, when the fear of death had regained nearly its former dominion over him, and he was sunk into a state of great dejection, he "retired to a lonely place and opened his Bible," in order to ascertain his real standing in the sight of God, from the import of the first passage that should meet his eye;—a species of presumption which, in innumerable cases, has been punished, perhaps judicially, by a result as fatal to the soul, as it was agreeable, at the time, to the feelings of the irreverent inquirer. What would have been the effect of an issue which he was prepared to welcome, there is but too much reason to fear. But by the mercy of God, to whom he was a chosen

vessel, the passage at which he opened was, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away."

The mental agony produced by this supposed disclosure of his spiritual state, is thus described by himself. "This threw me into great distress. It seemed to be a voice from heaven, declaring my goodness to be good for nothing. I exclaimed aloud, "*What shall I do!*" And now, finding himself unable to endure the test which he had prescribed, it might be supposed that in fidelity to the principle on which he had proceeded, he would have regarded the point in question as unequivocally decided; and thence have looked upon himself as being certainly in a state of condemnation. But with an inconsistency often exhibited by the subjects of the same superstition, whose confidence in such trials of character is easily shaken, until the wished-for issue is gained, he proceeded to repeat the experiment; but with as little reason for satisfaction as before. For the words which then met his eye were, "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?"

It does not appear that he ever resorted to this measure again, for the same purpose. The issue

of this second trial dissuaded him from making a third ; and the more so, probably, as the result of another, should it be unfavorable, would but give additional emphasis to the forbidding import of the two already made, and thus only aggravate his misery. Indeed a further experiment was, in his own view, needless. He was now satisfied that he was not a child of God, and knew on whom the fault was chargeable. For in reference to the second passage to which he opened, he says, " This led me to charge all the blame on myself, and to see that God was willing, but that I *would not* return."

Up to this time, notwithstanding the correctness of his doctrinal views generally, and his rigid self-government, he appears to have known almost nothing of the plague of his own heart. His former rapturous love of God was like that of most other religious enthusiasts. It arose not from a just view of the divine character, but from a fond persuasion that God loved him, and was " highly pleased to see him so engaged in serving him." The place which Christ holds in the moral universe, and the nature of the relation he bears to the wants and woes of a ruined world, had not as yet been distinctly seen by him. He seems to have had no adequate view of either the way, or the necessity, of reconciliation to God by the blood

of the cross. He was grave in his demeanor, exact in his religious performances, generally anxious about his future state, though occasionally comforted in view of his own works of righteousness. The strictness of his morality, together with the regularity of his secret performances, was the offspring of his complacent reliance on his own doings, rather than on the grace of God, as the ground of his hopes. Hence, though his attention was habitually engrossed by the subject of religion;—though he sometimes believed he had truly surrendered himself to God; and though, to put himself more frequently in mind of his fancied “devotedness to be the Lord’s,” he adopted the singular practice of making “marks on trees and fences, which might be seen when passing that way,”—still he had no little cause to say afterwards, in relation to this period of his life: “I have reason to fear that I trusted in myself, and did not submit to God’s righteousness. I do not recollect that I had any idea of sovereign grace. I thought I must turn, and prevail on God to save me.”

About the close of his seventeenth year, he appears to have cherished a prevailing belief that he was a Christian. And very soon after this he felt an ardent desire to qualify himself for the gospel ministry,—an office to which many others

have aspired whose religion like his, consisted merely in seriousness, external rectitude and self-complacency. Nor was it singular that, being so deeply interested in the subject of religion, he should "wish others to feel as he did," regard it as an easy thing for him, were he a minister, "to persuade people to become Christians," and "willingly undergo any fatigue for the sake of an education, in order to preach the gospel." It is quite possible for the emotions of natural compassion to rise as high in the breasts of the self-deceived, as the feelings of evangelical commiseration in the heart of many a true child of God. Nay, it may be doubted whether, in most cases of spurious experience involving enthusiasm, there is not a degree of concern for others under condemnation of the Lord, that insures a willingness to make considerable efforts, if not sacrifices, for their rescue.

But there are other reasons why the Christian ministry should be so desirable to many persons who are self-deceived. The nature of the calling, so far as its external duties are concerned, is in strict accordance with their excited feelings ; and they absurdly take it for granted that their own spiritual good must necessarily be promoted, by efforts made for the benefit of others. How far the subject of this Memoir may have been influ-

enced at this time by any of the above-mentioned motives, is unknown. The desire of usefulness to others, is the only inducement which he distinctly records. In a short time, the ministry came to be a commanding, if not the paramount object of his pursuit. Hence, to redeem time, he labored with increased diligence, and often took with him into the field such books as he supposed were best fitted to qualify him for the sacred profession. These he read with great assiduity, and committed large portions of them to memory; for his circumstances at first forbade the thought of his aspiring to the advantages of a liberal education. Indeed he says, "I know of no way in which I could even attend an academy."

At this period his superstition revived. "I hoped that it would please God to reveal to me whether he designed me for the ministry; and even concerted a plan for knowing the will of Heaven in this respect. I determined to place the Bible in some secure place, and if it remained *closed* in the morning, I was to consider that as a certain indication that I never should preach; but if it was *opened*, I was to regard it as a manifestation that he had chosen me to be a minister." He had surely rested the issue on an alternative sufficiently unpromising; for if by "some secure place," is to be understood one that in his absence

excluded all agency but that of the Lord, it is obvious that the result which he desired, could be effected by nothing short of a miracle. This instance differs widely from most cases of superstitious appeal to the supreme Being. For it is rare that any artificial mode of gaining a supposed supernatural decision of a point in question is resorted to, unless from a wary foresight of a favorable probability as to the result. And that he should have chosen a "plan," which required him to rest all his hope on the contingency of a miracle, is to be accounted for in part, on the supposition that he felt himself warranted to rely on the issue, should it be encouraging, with a confidence proportioned to the greatness of his risk. Besides, like many other persons under the combined influence of superstition and a self-righteous temper, he hoped to prevail with God to interpose in his favor, by the imagined efficacy of his own religious observances. "I did not dare to make the trial however, till I should have spent *several days* in close attention to divine things."

But what in fact *was* the issue of the trial by which his destiny for this world was to be disclosed, and for which so much laborious preparation was to have been made? Happily there was none. The trial was never made. Providence did not permit him to carry his "plan" into exe-

cution. And it was so ordered that he himself should prevent the accomplishment of it. Just as he was on the point of making the momentous trial, he trespassed one of the rigid rules by which he had, for a long time, governed his conduct; and the event was that, being overwhelmed with remorse, he at once renounced the whole project. "It happened, I think, on the very night I had chosen for this delusive attempt, that several of my young relations came from a distance to make us an evening visit. Here I violated an obligation respecting laughing; and a sense of propriety inclined me to dispense with the penalty, as it appeared to be a demand of civility that I should sup with them. O the horror that seized my guilty soul the next morning! All creation seemed to condemn me. I no longer thought that God would condescend to manifest to me his will. Thus I entirely relinquished the idea."

Here the reader will hardly avoid remarking that this interesting youth had long been suffering in many respects, from the want of intimacy with some intelligent Christian friend, by whose instructions and counsels he might have been deterred from the folly and presumption of seeking any revelations of the divine will, in addition to those already contained in the Scriptures. By the assistance of such a friend too, he would

have been made earlier acquainted with his own heart,—the way of salvation by Christ,—the distinctive features of true religion,—his presumptuous dependence on his own righteousness,—the spuriousness of all his religious experience, and indeed, with the various causes which kept him so long agitated and impenitent. But such aid he had not. He sought seclusion, and studied concealment. He records nothing which might lead one to suppose that during the whole period from his twelfth to his eighteenth year, he disclosed the state of his mind to his minister, or even to his mother. “Solitude became more agreeable to me than any company.” When practicable, he shunned *all* company; and on the Sabbath, refused to associate with professors of religion, because, as he states, “they talked about worldly things.” Now whether they were guilty, in the extreme sense in which this indefinite charge is susceptible of being interpreted; or whether the accusation may not have been dictated, in part, by an overvaluation of his own fancied goodness,—certain it is, that having little confidence in them as Christians, he avoided all familiarity with them. There were persons who took an interest in his seriousness, which he could hide by no dissimulation; and yet, when they sought to know what occasioned it, he fore-

closed the assistance they would gladly have afforded him, by making no disclosures. "My friends observed an attention in me, and often asked me the cause ; but I made no reply."

Although he had abandoned the idea of having it revealed to him whether he was, or was not, to become a minister ; still his desire for the office remained undiminished ; and he proceeded to adopt the more suitable method of using the means requisite to qualify himself for the holy vocation. His father dying when he was about seventeen years old, he "was thrown on the wide world without a guardian, and without patrimony." But with a mind ardently devoted to the great object in view, he was not to be disheartened by poverty. Therefore, to obtain the means of supporting himself while preparing for college, (for he now meditated nothing short of a thorough acquaintance with literature and science,) he "went to work at the canal,"—probably the Middlesex, then constructing in his vicinity. This brought him into contact with fellow laborers, many of whom were of the most degraded and abandoned sort. They "ridiculed religion, and blasphemed God, almost at every breath." To have withstood the influence of such society, and escaped without some degree of moral injury, would have been more than

could have been expected, had he been truly pious. But being, as he afterwards believed, unacquainted with experimental religion, and bolstered up into self-complacency by external formalities, it is not to be imagined that he would avoid contamination. Not that he became a scoffer and a blasphemer, but that he "gradually lost a great degree of reverence for divine things." How long he was associated in labor with those men, is not definitely known; probably however, through the summer, and till late in the fall of 1797.

CHAPTER II.

Enters Atkinson academy. Is again led astray. Retires to a farm. Is in a state of deep declension. His application of a former dream. Enters Exeter academy. Devotes himself to religion and learning. Labors for the spiritual good of the students. Social worship in his room. Prays in his mother's family. Conducts religious meetings in his native town. His proceedings misrepresented. His health impaired. Leaves the academy. Returns in better health. Instances of the kindness of Providence.

By the avails of his labor at the canal, young Mr. Pettengill was enabled to enter Atkinson academy on the 15th of the following January; not however, without considerable mental depression on account of "a kind of impediment in his speech, and many bad habits of pronunciation," which he feared he should never be able to overcome. He was likewise "full of superstitious notions," and "determined to observe his austere way of living."

Here also it was his calamity to board with a company of youths, whose influence proved a snare to him. As if it was not enough, in the view of an all-wise Providence, that he had hitherto had no familiarity with a single Christian friend, he was now permitted to be thrown a third

time, into the society of persons fitted to do him immense injury. Some of them were accomplished and polite ; but at that time, his manners were not only not refined, but in a degree awkward. All of them were thoughtless, and fond of vain amusements ; whereas, he was serious, unsociable, and inclined to seclusion. What wonder, then, that they should have inconsiderately aimed to disturb him by their volleys of wit, ridicule and sarcasm ? In many literary institutions of the kind, and even in many primary schools, some one pupil who is either indisposed, or incompetent, to defend himself by retaliation, is selected as the butt of laughter, and sometimes as the subject of cruel imposition ; and not unfrequently, the very thing which renders him obnoxious to such abuse, is some quality in his principles or conduct, that renders him the most worthy individual among the whole. It was so in this instance. For whatever were the partial defects of his utterance, and whatever the ungracefulness of his manners ; it is obvious that the things in him which chiefly incurred derision, were his sobriety, and his scrupulous avoidance of hurtful amusements. At any rate, he says, “ I soon became the sport of the whole.” And the effect was most deplorable. It made him distrustful of

his own mental powers, and therefore, in a great degree, paralyzed his literary exertions.

Thus was the immortal Cowper vexed, trode upon and nearly ruined, by a set of impertinent inferiors, the most of whose names have long since deservedly perished from the earth. A host of other ornaments to religion and science might be mentioned, who were once sunk in discouragement, and nearly undone as to this world, in consequence of similar cruel usage.

But the *moral* effect of such treatment, in connection with the insidious efforts which were made to lead him astray, was still more lamentable. Dancing was the besetting sin of his companions; and the more effectually to seduce him into the same practice, a few of them pretended great friendship for him, and thus, with consummate art, not only *advised* him "to unite with the rest in dancing every night," but gave the advice in a very private manner, that he might the more readily suppose it to have been offered from pure and disinterested motives. To this advice so adroitly administered, there was added what, to a mind already beginning to be pleased with the bait, must have had the appearance of argument, viz. the declaration that the practice was in itself innocent, and in the case of students, who require exercise, necessary.

The effect of the seducement will be anticipated. By the agency of other wicked persons, just before he came to the academy, he had entered on a descending course ; and was therefore the better prepared to be urged onward to a still lower point, by the solicitations of his present companions.—“I listened, and at length complied. Dancing began to seem less criminal ; and soon appeared innocent in scholars. Now I wanted to dance as gracefully as the others. It was impossible for me to observe my resolutions ; retirement was impracticable. My mind was soon diverted from religion, and serious impressions left me.”

It may seem unaccountable that a person so well fortified by native independence of mind, sound principle, and good resolutions, some of which he had not violated for years, should have been seduced in the short period of eight weeks, into vanities which had for years been peculiarly repulsive to him, and thus led, almost at once, to cast off all appearance of seriousness. But it must be considered that the process of effectual temptation is usually short, and that the keeper in whom he trusted was not the Lord, but himself. And if it be inquired why, with a still unabated desire to qualify himself for the ministry, he left the academy in less than two months, no certain

reasons can be assigned. It may be conjectured however, that he was induced, partly at least, to take this step, by the conviction that he was now in the way to ruin, and that the surest method to escape from it, was to break utterly away from the reach of his seducers.

The following summer, when he became eighteen years of age, was spent in superintending a farm in his native town. Here he was surrounded by his old acquaintances with whom, for several years, he had refused to hold any familiar intercourse. But now, "no longer carrying solemnity in his countenance," and having adopted the plausible notion that by a good degree of intimacy with them, he might promote their spiritual welfare, he was prepared to welcome their presence, and mingle freely in their society. That he "*could* have inculcated useful precepts in his evening walks" with them, and that to some extent, he "*could* have prevented excesses in the house of mirth," may be admitted. But that such were the actual effects, he does not record;—and the probable reason is but too obvious. The effect upon himself was disastrous. For he says;—"Thus my religion was again brought to the test, and appeared like the early dew. Here the cup tasted bitter the second time."

This last sentence relates to a dream which he

had about the time of his first rapturous experience, and which it may not be improper to relate ; not because he long placed any reliance on it, for he did not, but because the allusion thus explained, fully shows that in his own opinion, he was at this time, in an unregenerate state.—“ After having meditated a long time on serious things, I fell asleep, and thought a man brought a cup for me to taste, and said, if the liquor tasted sweet, I should be saved ; but if bitter, I should be lost. With confidence I took, and tasted ; but it was bitter. Being permitted to taste the second time, I turned away, and prayed that I might be formed to such a temper, as that it might taste sweet the next time. I tasted, and was overwhelmed to find it bitter still. He offered to let me taste the third time, which was to determine my everlasting state, without any further probation. I went away more anxious than before, and sought with all my might to prevail on God to pardon my sins, and cause the last trial to be in my favor. But when I would have tasted, I thought the man took the cup and told me, I must not then, but at some future time should have my last trial. This gave me such anxiety, that I immediately awoke.”

But though from the influence of good principles deeply rooted in his mind, he gave way to no practices which were generally regarded as wicked

and though habit enabled him to govern his passions, still he says, "I was negligent in secret prayer, and vain thoughts lodged within me."

The avails of the farm of which he had the care, being altogether inadequate to defray the expense of clothing, books, tuition and boarding, requisite to the prosecution of his studies at an academy, he was now on the point of abandoning all hope of ever entering the ministry. His discouragement was in part owing, however, to the mortifications and spiritual injuries which he had experienced at the Atkinson Seminary, and which convinced him that his "former exalted opinion of an academical life, was very erroneous." He most probably would have made no further attempt to prepare for the sacred office, had he not in the following autumn, heard that at Exeter academy, about twenty-five miles distant, "provision was made for a few charity scholars." But upon being informed that the conditions of admission, in the case of such students, were "poverty and an inability to labor," and the latter being expressed in rather a piquant manner, his pride was wounded by the implied impeachment of his willingness to engage in manual labor. And while debating in his own mind whether it would be proper for him to apply for admission, there were moments when he

rashly wished himself a cripple, that he might be certain of the desired privilege.

But with an ardor not to be entirely cooled by unpromising circumstances, he repaired to Exeter ; and although there was no vacancy, sixteen others having applied just before, still he left his name and testimonials, and returned ; “ often entreating that Being who has the hearts of all men in his hands, to open a door for his admission into that Seminary.” About six months afterwards a vacancy occurred, in consequence of the expulsion of a disorderly student ; and by a kind Providence he was invited to fill the place. Nor was the merciful hand of God less conspicuous, in causing his admission to be deferred till this time. It was seen by Him to be necessary that, during the preceding half-year, he should experience the salutary discipline of sickness ; and that upon his recovery, he should obtain, by keeping school, the clothing and books needful at the Seminary. He joined the academy May 26, 1799, and continued a member till a little more than two years afterwards, when he entered college.

The following pleasing account of his emotions and purposes, when commencing his studies at Exeter, is from his own pen. “ Now I thought my happiness was complete. Abstracting my mind from every other consideration, I determin-

ed to devote my remaining days to religion and learning. Experience had taught me, that I ought to be under very rigid self-government. Thus I resolved to live more in the exercise of prayer and self-denial. Accordingly, I lived alone among a crowd of thoughtless students."

It was his opinion, that he experienced a change of heart not long after he came to this place. But he specifies no particular time. Indeed, he did not, in his own mind, fix upon any one week or month, as the precise period of a radical transformation of moral character. Having been repeatedly deceived already, he learnt the important lesson of extreme caution and self-distrust. If his views were not of the most exalted kind, they were intelligent and clear; and his feelings, instead of being rapturous, were tranquil, solemn and humble. Retirement was no longer mere seclusion from his thoughtless companions, but intimacy with his God. And prayer was now, not barely the cry of want or helplessness, but the expression of holy desires, and the source of his greatest delight. These remarks are fully warranted by the general current of what he relates respecting this period, and indeed, in no small degree, by the subjoined extract.

"Here I found the assistance of that natural principle, called the association of ideas. I made

choice of a small place in the woods for frequent prayer and meditation. Every thing near this solitary spot, soon appeared solemn, and tended to kindle devotion in my heart, when I approached it. I thought I could see God in this place. When in difficulty, or moral darkness, I resorted hither, and usually found relief. If ever I had freedom in prayer, or any realizing sense of the Divine character, I had in this place. I believe one reason why our Saviour often resorted to a particular garden was, that he might derive advantage from the above mentioned principle.—If those who really love God, would diligently use the means which he has appointed, they would enjoy much more of his presence. I will not attempt to say when I experienced a change of heart; and I greatly fear I never had saving grace. Still I hope I experienced something of real religion while at this academy. If I did not, I have reason to believe I am still in an unconverted state. For I believe I never had more lively views of the Divine character, or more submission and humility at any time, than I had occasionally at that place.” It will be perceived that the comparison expressed in this last sentence, is to be understood prospectively; for if he regarded himself as having been previously destitute of religion, the evangelical exercises which he represents as never exceeding

those of which he was now the subject, must have been subsequent to this period.

Further evidence of his piety at this time, may be derived from a view of the benevolent effort which he now began to put forth, for the spiritual benefit of others. Long previous had his mind been more or less intensely laboring on the subject of his own moral condition. Eight years of his life had been spent, occasionally in spurious transports, sometimes in insensibility, but chiefly in solicitude for his soul. But during all that long period, with the exception of two or three years, he was little less than a religious recluse. At times, he felt something of the workings of natural pity, and sluggishly wished that others in the way to destruction felt as [he] did. But immured in a supreme regard to his own state, he stood aloof from them, and did nothing to promote their salvation.- Not merely did he not warn them to flee from the wrath to come, but he was profoundly silent on the whole subject of religion, and conversed with them as little as possible in relation to other matters. This fact may stand in the place of volumes of other evidence, that previous to his connexion with the seminary at Exeter, the love of God had not been shed abroad in his heart.

But now, in accordance with his existing views and feelings, there was a marked change in his

conduct towards others. The sight of his eyes pained his heart. Evangelical benevolence glowed within him, and he could not but speak with his tongue. Hence, he took frequent opportunities to converse with his fellow students in relation to their eternal interests, and to press upon them the importance of early piety. In spite of all the opposition and various objections which he was called to encounter, he succeeded, by cool reasoning and tender persuasion, in procuring the establishment of daily social prayer in the chamber occupied by himself and six or eight others. During the first term however, they went no further than to read a chapter in the Bible, and recite a precomposed prayer from a book which, poor as he was, he had generously purchased for their common benefit. This service was regularly performed by the students in rotation. At the commencement of the following term, however, it devolved solely on him to take the lead, because at that time the book was laid aside, and extemporaneous prayer introduced. "And this was the beginning of a custom which continued a year after I left." That is, during a period of more than three years.

From this place he early wrote to his friends respecting the importance of family prayer, and solemnly urged them to engage in the duty,

and during his second vacation he resumed the subject, and labored to impress it upon their consciences. Not only so, but notwithstanding "the strangeness of domestic worship throughout the neighborhood," and the misgivings of his own diffidence, he introduced the service into his mother's family, and was himself the chaplain. "I thought if I could not pray in my mother's family, my religion was insincere, and I ought not to profess it. I felt condemned that I had not proposed it after my father died. When I returned home the first vacation, I hoped that they would ask me; for I knew not how to introduce it. My conscience condemned me, after I returned to my studies. But when I came home again, it seemed impossible for me to pray before my thoughtless brothers and sisters, some of whom were older than myself. They had seen my former rudeness, and I expected to be accused of hypocrisy. Family prayer was wholly neglected in the neighborhood. However, I introduced the subject, and took the lead in prayer; but was amazingly perturbed at first."

After having instituted the regular worship of God at home, he immediately sought to do something for the spiritual good of his former companions, who, he supposed, might have been injured by his former example. Hence he adopted the practice

of reading sermons and other devotional pieces in the meeting house, during the intermission of public worship ; and not only proposed, but conducted religious meetings, and often in places where he and they had attended balls. He was young indeed, but not of a temperament likely to render him imprudent in the manner of conducting those services. Still his well intended, and it is believed judicious, efforts for the immortal welfare of the giddy youth around him, brought upon him a storm of reproach and obloquy. A distorted account of his proceedings was sent to the Trustees of the Academy, and in return, false representations in regard to his introducing social prayer in his room at Exeter, were forwarded by some evil minded student, to those who were dissatisfied with his benevolent labors in the place of his nativity. In view of these trials he observes, " Thus I was taught by the *briars* and *thorns* of the wilderness."

Nor did his pious activity cease when he again returned to the academy. For besides giving an improved form to the religious exercises in his chamber, as has been stated, he attended many meetings, and sought an extensive acquaintance with Christians, in the town.

But as he was not without his trials as a Christian, so was he neither without his troubles as a student. He found it difficult to pronounce many

words with propriety ;* and was in some measure disheartened to find that a few other scholars younger than himself, made more rapid advances in the study of the languages than it was in his power to make. And besides, by excessive application and the want of sufficient bodily exercise, nervous complaints were generated, which occasioned confusion of mind when getting his lessons, and an embarrassing tremor when reciting them. Thus, as is lamentably the case with a considerable proportion of persons who apply themselves to intense study, after spending nearly the whole of their minority in some active occupation of life, his constitution soon became debilitated, and in a few months, almost incurably broken. His head was dizzy, and sometimes affected with numbness. His lungs were disordered and his stomach weak and sore. This great nervous debility brought on a series of spiritual troubles, which he knew not how to account for, at the time. "Prayer and meditation were almost impracticable. I knew not what to do. Exercise was re-

* As reference has been made to this subject more than once already, it may be proper to dismiss it, by stating that he at length so far overcame the difficulty, that the only peculiarity in his pronunciation was a somewhat unusual sharpness in the articulation of the sibilant portions of words.

commended, and I began violently. This increased the complaints. Various ideas were darted into my mind which made me afraid to be alone, lest I should be left to put an end to my miserable life." But it is unnecessary further to recite the deplorable effects of this bodily malady on his mind; for who that has read of Baxter, Brainard, Payson, and a host of other valetudinary persons of the first distinction in the church of God, can need to be told that a healthy state of the nervous system, is nearly indispensable to an entirely regular Christian experience?

Constrained by his complaint to leave the academy in August, 1800, he returned the January following, in an improved state of health. It continued, however, only till the next spring. But as he had become in a measure aware of the natural tendency of nervous diseases, to distort the views and impair the comforts of Christians, he was comparatively at rest on the subject, and more inclined to notice his mercies, than to dwell on his troubles. And if the kindness of Providence was conspicuous in his being received into the seminary, it was not less so in other instances during his connexion with it. He remarks that it would require a volume to specify all the particular instances of divine goodness to him, while in that place. Only two or three of them can now

be stated ; and these have relation to the manner in which he was enabled to relieve his pecuniary necessities. "Having borrowed about a dollar at the close of the preceding term, I intended by labor in the vacation to obtain the means of repaying it. But being unable to work, and meeting with disappointments, I was obliged to begin the term with only one dollar. As I was still unwell, it was necessary to procure some medical aid ; and going to the apothecary's shop, I thought it unreasonable to spend any portion of this small sum, as the time for paying what I had borrowed had already arrived. I remained some time in suspense, being almost ready to give myself up to despair. At length I determined to throw myself on the care of that Providence that had hitherto supported me. Thus resolving, I proceeded to purchase what I wished ; and, returning in a musing state, I mistook the road, and passing by a house, I heard a person from within exclaim, 'Here he is !' I stopped, and upon being requested, entered, and found the man unwell. The family were all surprised that I should come that way at the very instant when they were expressing their anxiety to know where I might be found. The man informed me that his situation was such, that it would be a great favor to him if I would keep his school a fortnight. When I ex-

pressed my willingness, he, not knowing my situation, turned to his wife and said, ‘See how Providence orders things for us! I told you not to be concerned.’ The Preceptor gave me not only permission to keep the school, but also my board.”

Surely it was not a little remarkable, that, both being in want at the same time, they should be introduced to each other so unexpectedly, and yet so seasonably; and that the circumstances of each should be such, as to be the appropriate means of relieving the necessities of both. But he proceeds.—“Before my fortnight expired, I was invited to teach a school for a month on the sea-shore. This I considered to be equally an instance of the goodness of God, as I had been long desirous to go to the salt water for the benefit of my health. At this latter place, I pursued my studies to some advantage, and my usual health was in a great degree restored.” Nor was this all. “When I returned to the academy, the scholars gave me about twenty dollars; and I received several dollars from the people of the town. Thus I ended the term with more than forty dollars. Had I not received money in this way, it seems impossible that I ever could have entered college.”

A large proportion of those who believe that regeneration is an instantaneous change, are

unquestionably too solicitous to ascertain the precise time of its occurrence. Not that such knowledge is in every instance unattainable, or the desire of it unnatural; but that great anxiety respecting this point, tends to withdraw attention from a far more essential question, viz. whether the change has ever taken place. From the very nature of regeneration, which is but the commencement of holy emotion in the soul, it is most evident as a philosophical truth, that it must necessarily be instantaneous. But the fact that few Christians comparatively, by the utmost retrospective scrutiny, can ascertain the hour or the day of its occurrence, shows it to be the dictate of wisdom that the search be directed far less to the time, than to the subsequent evidence of this indispensable transformation. But even were this knowledge universally attainable by Christians of small, as well as by those of large stature, yet, considering how extensively it would be abused by multitudes, whose remaining corruptions would incline them rather to rest satisfied with knowing the time of their conversion, than to be faithful in their endeavors to grow in grace;—and considering also the gross antinomianism,—the peculiar deficiency of *practical* godliness, which is chargeable on most enthusiasts who so positively specify the hour, if not the moment, when they were

converted ; it may well be questioned whether it be not a signal instance of divine mercy, that most Christians are left in uncertainty as to the precise time of their regeneration, and thus necessitated to look mainly to their current experience and practice, for the evidence of their piety.

These remarks are suggested by a review of the moral history of Mr. Pettengill while at Exeter. His experience appears to have been, in many respects, altogether new ; and there was a corresponding change in his conduct towards others. But as has been stated, he was not certain that he was a child of God. Nor was he at any time afterwards confident of the fact. And if he had happened to fix a critical eye on the very moment when his heart was actually renewed, he would probably have found it impossible to distinguish so accurately between his then existing exercises, and certain resembling emotions of a previous period, as to satisfy his own mind, that the change was saving, and that it took place at that time.

CHAPTER III.

Enters Harvard college. His severe task as a waiter. His health fails. Kept from sinking by the impression that he is designed for the ministry. Laxity of opinions and morals in college. Establishes a religious meeting. Labors to reform some religious students. Bold in reproving the vicious. Rebukes them separately and mildly. Defends truth whenever attacked. His bodily maladies severe. Respected as a scholar. Receives much pecuniary aid. His sense of obligation.

Mr. Pettengill left the academy with more money than he had when he was admitted, and entered Harvard college August 12, 1801. And willing to submit to any hardship which he could sustain, in order to gain the requisite qualifications for the Christian ministry, he petitioned for what he calls "the butler's freshmanship,"—an office which involved not indeed a degrading, but a most laborious servitude, as well to the Faculty and a large proportion of the students, as to the butler himself. By the compensation allowed him for this service the first year, and for waiting on the table during the greater part of four years, he nearly supported himself while in college. School-keeping and the hand of charity, supplied the remainder of his pecuniary wants. His constitution, already

radically impaired, was poorly fitted to endure the hardship of his toilsome station, in addition to the task of regularly preparing for the recitations of the class. The following account of his various occupations, shows affectingly what burdens he was willing to bear, in order to become a preacher of the gospel ; and also what causes operated, in the early part of his residence at Cambridge, to render him infirm all the rest of his days.

“I had to ascend several pairs of stairs and ring the bell, at least twelve times a day on an average ; had the care of fines and the entrance book, in which an accurate account was to be kept of all the liberties of absence, and all returns ; had to wait on the President at the hours of prayer, and on the Professors at the stated hours for lectures ; had the care of locking and of opening the doors and windows of the chapel and recitation rooms ; and when not employed by the Faculty, was obliged to remain in the butlery and deal out articles to all the scholars who wished, and to keep a faithful account. Besides these things, I had to get the stated lessons assigned to the class, which were numerous, and some of them difficult. I could mention many other duties which I had to perform, such as waiting on the butler, assisting in setting the tables, making fires, &c. I was in one perpetual hurry from day light or before, till

After nine at night, and oftentimes till midnight. These things I could have cheerfully endured, had I enjoyed health. But I had not fully recovered from a slow fever when I entered college. Ringing the bell immediately caused a weakness and pain in my left side, the effects of which continue to the present day. A violent cough attended with excessive expectoration, soon seized me, and continued six months or more. These complaints were attended with general weakness and flashes of heat. In this situation, I was exposed to storms and damp evening air; was called from a warm room, perhaps more than a hundred times in a day, and by my fatigue was a great part of the time in a state of profuse perspiration.

“It may seem to you impossible that I could perform so much, and yet get my stated lessons. Experience only can teach you how much assistance I derived from habits which I soon acquired. If I had five minutes to myself, I could study nearly as much as in different circumstances I could in half an hour; and interruptions would not so disturb my mind, but that I could immediately and easily begin at the part of the lesson where I left. At the stated hours for ringing the bell, or for doing any thing relative to the butlery, I felt a peculiar uneasiness whether awake or asleep, which would get the start of my recollection,

and lead me to consider what ought to be done. This was very serviceable while I was in the butlery; but it caused me trouble for a considerable time after I left it."

He continued in the faithful performance of all these various services four or five months, when the Faculty, perceiving the deplorable condition to which they had reduced him, appointed him an assistant, who took a share of the labor through the rest of the year. And even then, had he not been sustained by a somewhat superstitious confidence that God would support him amid all his toils, by a special interposition, it is most probable that he would have left college in despair of his ultimate object, or, while going his tedious rounds of service, have sunk into a state of dejection that would have greatly aggravated his bodily complaints. But his mind was firm and vigorous. It was preserved from depression, by a confident belief that he was yet to be a minister, and therefore that God would, in some remarkable manner, carry him through his preparatory course. Indeed, he looked for a miraculous intervention in his behalf.—"Thus I continued 'faint, yet pursuing,' expecting that God would work a miracle for my preservation. It was this expectation alone, that enabled me to endure my fatigue, and encouraged me to persevere." Truly he was sustained by

the hand of the Lord; but he was afterwards sufficiently aware, that the following reasoning by which he persuaded himself that the preservation would be miraculous, was both unsound and presumptuous. "Though I was sensible that I was constantly exposing my health in a great degree," (indeed he already had alarming symptoms of the consumption,) "and that my complaints were increasing; yet I felt confident that God who had done so much for me, would continue to support me, as those duties were inseparably connected with my education, and my education with the ministry, for which I firmly believed I was designed."

The remainder of our account of Mr. Pettengill while in college, will show not only that he was truly pious, and eminently laborious as a Christian, but also that the mystery of iniquity was then busily working in a University which was reared by our fathers to the honor of God the Son, but which is now become the chief engine in this country, of propagating a heresy which robs the adorable Saviour of his crown. As a literary institution, it has probably no superior in America; and well had it been for the souls of great multitudes, if its eminence in this respect, had not vastly increased its power of moral mischief.

To say nothing in this place, of the laxity of

opinion and practice of the students generally, those who professed religion in college were few, and mostly in a state of spiritual declension. Some of them were open advocates for cards and the theatre; and the majority, overawed by the fear of ridicule and scorn, were distinguished from the mass of the students more by their periodical approach to the Lord's table, than by Christian gravity and circumspection. Great therefore were his disappointment and grief, when, with a heart panting for the society of God's people, and expecting to enjoy it now more than ever before, he could find, for some time, but one person with whom he could intimately associate, as an open, consistent, and warm-hearted friend of Christ. His religious acquaintance with this individual commenced as early as the second Sabbath after he began his residence in college. For a considerable time they were accustomed to meet together for the purpose of prayer. On one of those occasions it was proposed to attempt the formation of a religious society for the same purpose; and they already "knew of two or three others," they thought, "who would unite." The project being privately suggested to those brethren and some others, five or six, after a long while, were prevailed upon to meet at a room in college. There had been a weekly meeting of the kind

nearly twenty years ; but it was kept secret, confined to the Senior class, and at that time, poorly attended. It was of great importance therefore, that another religious association should be formed, as a means of rendering the pious students of the other classes more familiar one with another, and of fortifying them by their mutual efforts, the more effectually against both the seductive and the overbearing influence of the ungodly around them.

But the establishment of such a society was attended with great difficulty, as is clear from the issue of the meeting of the five or six just mentioned. "Our meeting was known, and the next morning advertised under the contemptuous name of the 'Hopkinsian Club.' This scattered our little flock, and we could not easily collect them again. At length we agreed to meet *very privately* in a house at some distance from college."

This little band was augmented in time to thirty, but did not dare to meet at any room in college till about two years afterwards, when it experienced much less opposition than formerly. Not only were these weekly meetings originally established, and afterwards made public, chiefly by his influence, but he punctually attended them, and was one of the most active and efficient members. A part of the stated exercises on these occasions, consisted in written dissertations, and extempora-

neous discussions on certain passages of Scripture, points of doctrine, or matters of casuistry, previously fixed upon. For either of these services he was eminently fitted, by his unusual acquaintance with the Bible, and by the compass of his general reading on religious subjects. Here, too, it was, that when he had ascertained any thing either in the principles or deportment of his brethren which was censurable, he reasoned or expostulated with them, warned or entreated them. Speaking of the society, after it had been greatly increased and made public, he observes, "We meet with no difficulty from without; our danger lies within. Several of our brothers advocate, and others attend, balls and theatrical amusements. I have lately taken up the subject in the society, in connexion with five or six others, and have endeavored to show the criminality of such conduct. A few arguments were used in favor of it. We reasoned from Scripture, conscience, and the nature of holiness, to show that their arguments had no weight." Then follows this appeal, which he made to them at the close of his argument. "Can you, brothers, in view of the solemnity of eternal scenes, and realizing that a holy God certainly sees you, say in the sincerity of your hearts, that these amusements are pleasing in his sight?"

His efforts in relation to this subject were unremitted. By day and by night, in public and in private, he labored to convince them of their error and guilt. And though he was but partially successful in these offices of Christian kindness, yet he always nonplussed them in argument. On one occasion, after having "spent two hours" in expostulating with some of his delinquent brethren, he writes thus:—"They found much difficulty with my last objection, which was drawn from the unlawfulness of professors doing any thing that would wound the feelings of many pious Christians, when the neglect of that thing is not criminal." At another time he says,—“I was much engaged last evening, in laboring to confute an erroneous but very popular sentiment, viz. that ministers ought not to preach those doctrines of the Bible which are displeasing to their hearers; and that if a man believes some of the plain doctrines and is sincere, it is sufficient.”

Having visited a fellow student at some distance from Cambridge, and dealt faithfully with him as one that was to be blamed, he remarks, “He was studying divinity. We talked about experimental religion, and the different views he then had from those he formerly entertained. After making considerable pretensions to piety, he wished I would excuse him, as he was under the necessi-

ty of riding to Boston. I did excuse him, and he enjoyed the ensuing evening at the theatre! Can a *Christian* frequent that filthy place?" And having been so open and earnest in his endeavors to discountenance dancing, and other pernicious amusements, as to excite "the warm opposition of a great part of college," he records this disgraceful fact:—"Several who, from their profession of religion, ought to have co-operated with me, firmly withstood me." He was often and earnestly solicited to attend the theatre, and tickets were offered him *gratis*; but he rejected the bait, and never visited that sink of iniquity.

Much more of a similar nature might be produced both from his Narrative and his Diary; but the subject of his fidelity to his inconsistent brethren, may be dismissed by the remark, that if there was at that time so much doctrinal and practical error among the professedly pious portions of the students, it is no wonder that such numbers of them are now, whether ministers or laymen, open and industrious advocates of the Unitarian faith. Indeed, the moral condition of the Institution was quite in accordance with the appointment of one to fill the chair of divinity, to whom the following passage relates. "Much is said at this time concerning a professor of divinity. Mr. W. is appointed, and is generally thought to be an Arian. He

is an Arminian at least. I have been very free in my remarks on the subject. There are several others (only several !) who are likewise opposed to the appointment of him. I think it is my sincere desire that God may dispose of all things to his own glory. Perhaps the coming of Mr. W. may be overruled to revive instead of depressing the drooping cause of religion in this place." This last devout remark shows rather what he believed the Almighty *could* do, than what he thought would actually take place.

In all our colleges, composed chiefly of youths collected from considerable distances, and mostly destitute of vital religion, there is unquestionably much looseness of sentiment, and much immorality of practice. But it would seem that whatever might have been done by the faculty of Harvard to discountenance vice, it was not such a counterpoise to the corrupt propensities of human nature, and the temptations of the neighboring metropolis, as to rescue the bulk of the students from the merited charge of uncommon levity and dissipation. What has been said of the lukewarmness, timidity and worldliness of the professedly religious portions of the Seminary, indicates that the mass of the other students were likely to be the subject of more than an ordinary degree of moral corruption. And that this was really the

case, is rendered painfully clear by the disclosures of the Narrative, to which this part of the Memoir is chiefly indebted.

If Mr. Pettengill was faithful to his delinquent Christian brethren, he was not less so in his efforts to correct the follies and vices of the other students. While numbers of the former cowered before the pertness and insolence of the wicked, he desired to be openly known as the friend and determined advocate of correct sentiment, good morals and evangelical religion. Though he courted not ridicule nor contempt, he feared neither. With such as justified their evil practices, he was prepared to argue the case. The hard hearted and the haughty, he endeavored to subdue by remonstrance and expostulations. And such as spurned at his reproofs, he at least silenced by argument, and apposite passages of Scripture. He was the same undaunted champion of truth and virtue, whether laboring with an individual in private, or remonstrating with a crowd. No man could more appropriately adopt the language of the great poet of England :—

“I hate when vice can bolt her arguments,
And virtue has no tongue to check her pride.”

Nor was he satisfied with rebuking only such irregularities as occurred in his immediate presence ; but took pains occasionally, to go to the

rooms of others to suppress immoralities. "I left my room to reprove a person whom I had just heard talking profanely. I told him that I had so much regard for him, I could not avoid acting a friendly part towards him. Then in a mild way I went on to show the dangerous tendency of such talk. After about half an hour's serious reproof, I left him to his own reflections. He heard me with silent attention." On another occasion when he had been less successful than usual, he writes thus:—"My ears are wounded with lascivious discourse. How deep the depravity which is rooted in the hearts of men! I frequently converse with the youth in this place singly, when they appear deeply affected. But many who will hear me with candor, and seem resolved to reform, while I am with them separately, will, when in company with two or three others, ridicule any thing sacred which I can advance." It was an indication of sound judgment and kind feelings, that he sought opportunities to give reproof to persons when alone, rather than when in company.

Lest it should be inferred that he was a forward and obtrusive young man, and therefore likely to give offence by a rough and indiscreet manner; it ought to be stated that he was singularly happy in his mode of address, when discharging the delicate and painful office of a reprover. While his good sense, his reputation as a scholar and his

consistent life, rendered him respectable in the eyes of all, there was a mildness, and even an affectionateness in his appeals to the understanding and conscience of the dissolute, which disarmed them of anger or resentment. Indeed he made it a special object of prayer to God, that he might "continue to have the good will of his fellow students." More than this ; he says, "I have reason to bless God that he has given me so much influence, as that I seldom meet with opposition in reproving my fellow students." And in a solemn review of his college life, he makes these observations :—"I do not recollect that I gave any real offence to any one student of the seven classes with which I was acquainted. Yet I took many steps in various paths, which appeared to lead directly to unpopularity. I opposed every popular vice and irregularity, and contended earnestly for unpopular sentiments." The interesting fact here stated can be accounted for only on the supposition that his disposition was affectionate and his manner conciliating. And it was owing mainly to these estimable qualities, that he was so successful in this species of benevolent effort. "With ingenuous minds," says Abp. Leighton, "the mild way of sweet intreaties is very forcible ; as oil that penetrates and sinks in insensibly ; or, they prevail as the sunbeams, which without any

noise, made the traveller cast his cloak, which all the blustering of the wind could not do, but made him rather gather it closer, and bind it faster about him." Nor is the quaint language of another eminent writer less strikingly just. "Passionate reproofs are like medicines given scalding hot; the patient cannot take them. If we wish to do good to those we rebuke, we should labor for meekness of wisdom, and use soft words and hard arguments."

In saying that he "contended earnestly for unpopular sentiments," he must be understood as referring to the doctrines of grace which were generally opposed in college, as well as to correct views of moral obligation and practical righteousness. In an Institution in which Unitarianism was not only firmly rooted, but coming fast to maturity; and in which there were but few professing Christians, and many of those irresolute and inconsistent, it may well be supposed that the distinctive principles of the evangelical system were generally disesteemed and discarded. It is important to observe also, that the cry of Hopkinsianism! was then becoming very general and very terrible throughout that portion of Massachusetts, which is now so deplorably infected with the above mentioned heresy. All the orthodox were indiscriminately branded with the name of Hopkinsians, or with what was little less scornful-

ly intended,—the name of Calvinists. And the result was, that great numbers of the ignorant, blinded by such chicane, and multitudes of the passive and the timid, awed by the terror of such an imputation, were alike induced to desert the ranks of orthodoxy, and to enter the fold of Arius or Socinus. Such were some of the efforts that were then successfully made, and still are making in those quarters, though with less effect than formerly, to degrade evangelical truth by the impress of an insidious emphasis on a mere name. The way to this state of things had long before been prepared in part, by a considerable proportion of the reputedly orthodox themselves. They had appropriated to themselves the appellation of Moderate Calvinists, from an aversion to some of the more humbling doctrines of the gospel. Those doctrines were violently assailed by the half-concealed Unitarians, and this onset, in conjunction with the opposition of the carnal heart to evangelical truth, induced great numbers to unite with the Moderate Calvinists, by taking what they supposed was middle ground between the Genevan Reformer, and the Leyden Professor.

Hence there was no little doctrinal controversy throughout that region. For if the truth was violently attacked by one party, and partially surrendered by another, it was natural that it should be

defended by a third, who, in the integrity of their hearts, warmly adhered to the faith of their holy ancestors. Such being the unhappy state of things throughout the Northeastern part of Massachusetts, and especially at Cambridge and Boston, it was to be expected that such a person as young Mr. Pettengill, would be laboriously employed as an advocate for "unpopular sentiments." And this was in fact the case. He was almost daily engaged in defending that humbling system of truth which was dear to his heart, and which may have been more frequently attacked in his presence, because of his firm and open attachment to it. He was no where either silent or compromising, when an onset was made against principles which he regarded as lying at the foundation of the gospel scheme of salvation. He carried his armor into the very camp of the enemy, and if there disturbed, he resisted all; whether chiefs or subalterns, by the power of Scripture and argument. It were tedious to specify a tenth part of the doctrinal positions of a loose but fashionable theology, which he vigorously resisted, sometimes at his own room, sometimes at the rooms of others, sometimes also at private houses, and not unfrequently till late at night. In no company, whether of his fellow students, the officers of college, or the most cultivated people in Cambridge, would

he suffer any thing to be said derogatory to the fundamental truths of the gospel, without modestly signifying at least, his own decided attachment to the principles impugned. The following instances from his Diary are worthy to be transcribed. "Had the honor, or rather the unhappiness to be in polite company, who opposed the doctrines of grace, and mildly advocated decency and morality. I found it difficult to oppose with the grace and sprightliness which seemed necessary in order to attract attention, without giving offence. However, after making all the concessions my conscience would allow, I endeavored to vindicate the doctrines of depravity, divine efficiency, election and regeneration." "Dined with Mr. H., as he invites all of our class in order. Conversation took a religious turn; and I could not avoid using some freedom in opposing. But this I did with diffidence, as I was speaking before several Socinians or Arians, and one of them being my tutor, I stated my views of Christ's divinity as modestly as possible."

His vacations, especially during his last year in college, were spent chiefly in company with one and another of his pious classmates. This led him into several different towns, and of course brought him into argumentative contact with many ministers and other considerable persons, of whom,

some favored the rising heresy, but the greater number, a mitigated interpretation of certain articles of the commonly received faith. Of these travels and encounters, his diary contains a minute and interesting detail ; but the limits assigned to this brief memoir require that extracts relating to those events be dispensed with, unless the following account of an interview with the leader of a fanatical sect, should justly be considered an exception. " We called upon Mr. H., a Quaker minister. Several questions were asked by him and his wife. Thee and thou, yea, and nay, seemed very odd ; but they regarded these trifling forms as very essential. At length we got into a serious debate.' He appeared to be entirely ignorant of the nature of sin, and considered it to consist only in a few external acts, or in the neglect of some ceremonies. He complained bitterly that our ministers take all the speaking upon themselves, and do not allow their hearers to break in, when the Spirit moves. I told him that ' the spirits of the prophets are subject to the prophets ; for God is not the author of confusion.' I endeavored to go back till I could arrive at a place where we agreed, that I might there begin to debate with him. But I found at last, that he would not allow depravity in any sense, nor that men become *liable* to sin on ac-

count of Adam. He had great advantage of us, by reason of his ignorance ; for he could neither feel nor see the force of an argument."

If after the foregoing developement of his proceedings and motives it should still be asked why he was so frequently engaged in religious debate, the answer must be, not that he was over-fond of disputations, or hankered after polemic distinction ; but that his heart was wounded by observing such an extensive dereliction from the great truths of the Gospel. The spirit of controversy was not an elementary part of his constitution ; and yet it is possible that habit, as well as the consciousness of a degree of skill, may have inclined him in some instances, to engage in debate, when otherwise he would have been silent. But in all cases, it would seem that he was actuated by upright motives. The love of Christ constrained him. From the beginning, he was aware of the time, the labor, and even the reputation, which such a course of procedure would cost him ; but he felt himself bound by a grateful sense of his indebtedness to God, as well as by a devout regard for the interest of truth, to enter upon the work, in spite of all difficulties, and indeed contrary to the wishes and advice of his irresolute, but professedly pious brethren. On this subject he is peculiarly explicit. " Soon after I entered

college, I began a course of conduct without a precedent in that Institution. My best friends endeavored to prevent me, as they thought it would injure the cause I wished to support, and render me unpopular; especially as my labors were frequent, and involved disputes in favor of the doctrines of grace in a place where Arminianism had long reigned free from molestation. But I felt willing to run the risk of incurring the displeasure and ridicule of all, as I was certain that the cause I was endeavoring to support was dear to Him who had been infinitely more kind to me than any earthly friend."

So far was he from deserving the name of an officious disputant that, how many soever were the times when the prevalence of error drew him into debate, far more numerous were the instances in which his religious interviews with the students and others were of a very different character. He seldom disputed, except when dangerous sentiments were advanced in his presence. His great concern was with experimental and practical godliness, and he was zealous in opposing doctrinal error, only because it tends to sap the foundation both of right feeling and right conduct.

Were the whole detail of his other pious labors, as recorded in his diary, spread before the public, it would be regarded as astonishing that he could

have found so much time for the defence of truth. Beside the weekly meetings of the society which he was the principal means of organizing, he often attended those of the Senior class, as well as prayer meetings in town. And aside from his ordinary private devotions, he occasionally spent a particular hour in the evening with several of his brethren, in special prayer for the outpouring of the Spirit on the University. In one instance these prayers appear to have been signally answered. Numbers were deeply impressed with a sense of their guilt and danger, of whom one was the excellent Samuel Newell, the lamented missionary to the East Indies, who, with many others, was accustomed to repair to him for instruction, in their spiritual troubles. And whither, in their darkness and distress, should they more naturally resort than to him, whose piety and zeal had rendered him known as a pre-eminently active, consistent, and intelligent Christian? His room was always open for their reception, and in some instances he was employed in praying with, and exhorting them, till nearly midnight. Much of his time too, was devoted to the benevolent service of visiting the sick and the dying, whether they were students, or inhabitants of the town. In vacations he followed the same practice, wherever he happened to spend a few days. In all

places, he was faithful to introduce religion as an experimental and vital concern, and particularly careful to press the subject on the attention of the young, whether they composed the whole, or only a part of the company where he visited. He was no more deterred by the presence of the wicked in high and polished life, from introducing the subject of *experimental* religion, than from defending the *doctrines* of the gospel when assailed by circles equally refined. Two extracts in point shall be procured from his diary. "Visited at Mrs. L——'s, and conversed on serious subjects. I found it a very difficult thing to maintain the sound doctrines of the gospel, where mildness and politeness appeared to be united against them. However, I talked with some freedom on experimental religion, and believe I did not displease. I am rather inclined to think I gave some satisfaction." "Spent a long evening with seven or eight gentlemen and ladies. They were polite in their manners, and agreeable in their discourse on popular subjects. After endeavoring to render myself as agreeable as possible, I seized an opportunity of introducing religion. I took occasion from the close of the year (then expiring) to show the importance of being prepared for death. They heard me with attention, but made no reply."

If several of the preceding extracts prove that

when the vital points of religion were attacked, he could not be awed into silence by the presence of the accomplished and the learned; these equally show that he was far from that disputatious temper which prompts many a mercurial lover of truth to commence controversy, when it is morally certain that it will only irritate and harden. In not a few really pious friends of the evangelical system, there is an argumentative or rather a contentious intrepidity, which is often displayed at the expense of evangelical discretion.

His uncommon activity as a Christian, and the great variety of his religious avocations, were the more remarkable, as he was constantly experiencing the evils of a constitution much impaired at Exeter, and nearly destroyed soon after his connexion with college. All along through his diary, there are frequent notices of his miserable health, and often his great mental dejections; both of which, at times, nearly unfitted him for study, secret devotion, and usefulness to his fellow students. His complaints, as has been before stated, were nervous, and often of a most distressing kind. At different times, they affected different parts of his frame. On one occasion he writes:—"Was so weak in my stomach and back, that I could scarcely sit or stand. It was attended with trembling, faintness, palpitation of the

heart, soreness, dull and sinking spirits, &c. Though they did not entirely disable me from study, yet they caused a thorn in my flesh, and constant uneasiness during almost the whole of my remaining college life. I frequently considered myself to be in the consumption, and almost determined, several times, to dissolve my connexion with college." A very usual form of his malady is thus described. "Soon after I retire to bed and begin to drowse, some obstruction or other disorder, throws me into a violent agitation, and renders respiration for a time almost impossible." Preaching, especially public singing, and even the snapping of the fire, produced sometimes, nearly an insupportable pain in his head.

From his almost constant ill health, and his laborious exertions for the spiritual good of others, it might seem to be a reasonable inference that his literary attainments must have been small. But in his case, there are other important premises which materially affect the conclusion which is to be formed on this subject. He had a vigorous understanding, some desire of reputation as a scholar, a real love of learning for its own sake, and a still greater attachment to the sacred office for which it was to qualify him. The combined effect of these causes was, that he held an honorable rank among the distinguished members of his class.

That he had some thirst for literary distinction, appears from a passage in his diary ; and as he mentions the subject only in that place, it may be supposed that he was not inordinately ambitious. The passage, as it discloses his ingenuousness, and his desire to guard against the influence of unworthy motives, deserves to be subjoined :—
“*April 8, 1805.* To-morrow we are to have a general examination, and I feel some degree of anxiety. I hope for divine assistance. I know I have been faithful as to my attention to study ; and I leave the event with Heaven. If it is for the best that I should appear to advantage, I doubt not but I shall have assistance. I am sensible that I have been too much influenced in my application, by mean motives, such as honor and applause. I hope I shall have sincere repentance for all such selfish and vain labors.” The manner in which he sustained the examination, on even the difficult branches of mathematical science, was highly creditable to him ; but his own private account of it, though extremely modest, must be suppressed. It is enough to say, that the part assigned him for public exhibition when he took his degree in the Arts, was of the kind commonly given to those who rank among the most distinguished members of a class.

As a pleasing evidence of the universal respect

and good will he acquired by his talents, attainments and uprightness, notwithstanding his steadfast opposition to popular vices, and a fascinating heresy, it may not be amiss to cite the following concluding paragraphs of his Narrative, which, it will be recollected, was prepared for the eye of only a single friend.

“ I had many gifts from various persons, which enabled me to keep clear from every debt except that of gratitude. While at college I received perhaps more than a hundred dollars from persons, (mostly students) with whom I never had been acquainted before I entered. Besides, the government (of college) gave me the waitership about all the time I remained at the institution. The avails of it paid my board. I likewise received thirty-four dollars from the foundation at one time, about twenty at another ; and when I left, more than fifty ; which paid all my debts, and left about thirty dollars in my favor. In addition to these things, I had every other governmental favor which I could wish, and left college without ever being fined or reprimanded. Modesty forbids me to say much respecting the treatment I received of the students ; but justice to the narrative requires me to observe, that I received every mark of distinction which I could desire. I would not have mentioned these things, had I

not considered them providential. Let us not be afraid to show ourselves bold in the cause of religion, since God can make both his and our enemies to be at peace with us.

“I consider myself under great obligations to my benefactors, and hope I shall be enabled to conduct in such a manner, that they may have reason to think they have not bestowed favors on me in vain. But unless I acknowledge the providence of God in all these kindnesses, and feel grateful to the Giver of every good and every perfect gift, I must be guilty of the highest ingratitude.”

CHAPTER IV.

Various extracts from his Diary, more fully disclosing his labors, and the different states of his mind, while in College.

AMONG many other first rate excellencies of the "Memoirs of the life and writings of Dr. Buchanan," is the full and interesting detail of his Christian experience and deportment, while prosecuting the studies and exposed to the temptations of College, which so often not only render young men regardless of religion, but lead them into habits of dissipation. Indeed, there are few biographies of a modern date, so valuable in this respect, as the one now referred to. Influenced therefore, by the authority of so high a name as that of Mr. Pearson, as well as by the number and character of the writings which Mr. Pettengill has left, the Compiler feels warranted to present, in addition to the account already given of him while in college, —the following extracts from his diary; some of which will serve to confirm certain statements made in the foregoing chapter; others, to exhibit more clearly his devotional frame of mind, and all, to show what pious young men should be and do, in

places of peculiar exposure to moral evil. The selection will include but a small part of the valuable passages which might be presented ; and instead of classifying the several citations, it is thought best to observe only the order of their respective dates.

“*Oct. 1, 1801. Sabbath.* Unwell, and feel discouraged. Why art thou cast down, O my soul? Hope thou in God. I used to take great delight in walking in the fields to view the works of God, and meditate on divine things ; but now am confined in this butlery, or college store, where, instead of religious meditations, are care and confusion, and frequent interruptions from those who make this day a day of trading. But why should I complain ? I would rather be a door keeper at college, if I may thereby obtain an education, than to enjoy all the riches of the world without it.

“Commenced an acquaintance with one who, I believe, is truly religious. I hope we shall form a little society here for religious conversation and prayer. O thou who hast promised to meet with two or three who meet in thy name, bless and succeed our endeavors.”

“*Oct. 8.* Disputed much about election and depravity. Do I feel pleased with the sovereignty of God myself ? I think I am willing to be in his hand, as the clay is in the hand of the potter.”

“*Nov. 15.* My mind was more on heavenly things than usual last week. O that I was swallowed up of love to God. But alas ! my proud, foolish heart will not admit, or will not retain, the Holy Spirit.”

“*Nov. 29.* Feel zealous to promote religion. Have lately contended earnestly for the soul-humbling doctrines of the gospel.”

“*Dec. 13.* O tedious Sabbath !—Almost constantly disturbed by rude company. Come heavenly Companion, comfort me in my solitary state as a Christian.”

“*Jan. 16, 1802.* Joined the church in my native town. On examination I told the church I hoped I could say that whereas I once was blind I now see,—that I had long been convinced I ought to confess Christ before men, though I had often been in doubt whether I loved God ;—that at times I could say if I did not love him, I could not tell what I did love ; and that I had lately been much impressed with this text—‘ I made haste, and delayed not to keep thy commandments,’—and did not dare to neglect Christ’s command any longer.”

“*Feb. 16.* It is now late at night. I must lay by my studies, and fall down before the Father of mercies, and implore his protection for myself and others. I have this week fallen into rude company, and joined with them too much. O how

can I bear the thought ! I have constantly prayed three times a day, and read three or four chapters, discoursed a great deal about religion, and met with some opposition, which I think I have borne with patience. This evening I received a very important lesson. While I was much engaged in trying to impress the mind of a fellow student with a sense of the importance of religion, he, in order to prevent me, said he did not think I had any religion myself ; and that he had heard some say to-day, that my religion was all outward. I entreated him to consider the deplorable condition in which I must be, if that were the case ; and went on to show how shocking is the condition of those who have not real, vital, experimental religion. O my soul ! have I not given those around me too much reason to pass this judgment ? O may I for the future live in such a manner that they may take knowledge of me that I have been with Jesus. Merciful God, grant me grace or I sin again ; for I have an exceeding wicked heart, prone to evil ; but I would resign myself to thee."

"*Feb. 21.* Talked a great deal about religion, think I am more engaged in the cause ; but do that every day which I am ashamed of. O may I come out from sinners, and be separate."

"*April 2.* I know not what to do for money—am almost destitute ; but will not trouble myself.

God has always been kind.—(After I wrote this, one of my classmates gave me some money before night).”

“*April 3* About 10 o’clock, a fellow student presented me twenty-two dollars which, he said, my classmates gave me. I thanked him. And O shall I not return thanks to Him who is the giver of every good and perfect gift? Why should I ever distrust the goodness of God? He has never left me. I have never been in distressing want; though frequently perplexed—all before me appearing dark and gloomy. Still that Being to whom I have often looked for protection, has ever assisted me, and made me to prosper. What shall I render to Him for all his goodness unto me?

“I meet Sabbath evenings with several of the town people, and pray with them. I do not know how it will affect the students when they hear of it; but if I am right, I believe I shall not be ridiculed.”—To this he afterwards subjoined the remark,—“Though I continued this practice, I was never ridiculed on that account.”

“*April 29.* After I went to sleep, my mind being still engaged in study, I was at length surprised at myself, and wondered how I existed. I viewed myself in the hand of God. Eternity seemed to swallow me up. I suddenly awoke in amazement. Sleep departed from me. I tried to

pray, but could not.—This morning walked into the field, and seemed to speak to a present God. A thousand times have I passed through green pastures and shady bowers, almost as thoughtless as the beasts that crop the herbage, or the birds that sing among the branches. But now I see God in trees and spires of grass, and hear him in the wind.”

“*May 1.* It is now late at night, thousands are buried in sleep, while thousands are deprived of sleep by distress and torturing pains ; and many, I trust, are pouring out their souls to God in prayer. Our God does not sleep ;—his ears are open to the cries of his children, day and night.—How cold and dull I have been in prayer ! how foolish in conversation ! Keep me, O God, that I turn no more to folly. My weary head and aching breast require slumber. Ever blessed be God, who gives his children quiet sleep. Though wearisome nights may sometimes be appointed to them, while in this state of trial ; yet they will soon be admitted where sighing and sorrow will for ever cease. Shall I, a feeble worm, ever join that blessed society above ? Can it be, that such a sinful wretch shall ever be in the company of those who are redeemed by the blood of the Lamb ?”

“*May 3.* For a long time, I have been laboring under a variety of complaints. No doubt God has ordered it so for a wise purpose. I desire to

be submissive. I hope,—I believe if it is for his glory, I shall be able to continue my studies. I think I enjoy more of the presence of God than usual ; but am beset with temptations.”

“ *June 13.* Have lately been much engaged in exhorting a number of my fellow students. Have great reason to be thankful that they are attentive, and even come to my room to hear. Have been very assiduous in opposing some particular vices, which are prevalent here. Have met with very little opposition. Have been much engaged this evening in discoursing about temperance and religion.”

“ *June 21.* Felt great freedom in social prayer and conversation. But O my wicked heart ! sometimes pride will rise. O blessed God, give me above all things, a humble heart. Should it please thee to make such a feeble worm as I am, an instrument of converting any miserable sinner, or of strengthening any of thy dear children, may I give all the glory to thee, and be humble.—Have disputed a great deal the past week, on infant baptism, the doctrine of the Trinity, modern charity, &c. and must confess to my shame that sometimes, when I have heard persons reason most unreasonably, I have felt passion rise.”

“ *Aug. 8.* To morrow is my birth day. A merciful God has seen fit for wise ends, to support

my feeble, sickly constitution, while many of my equals in age, who were a short time ago in all the vigor of health, have gone down to the shades of death. Many who were promising themselves future scenes of worldly felicity, have been reduced by disappointments, or involved by impious conduct, in perpetual infamy ; while I, naturally as bad as they, have been kept by the mercy of God. Some have been deprived of sight, or the use of their limbs, and others confined by sickness and pain ; while I enjoy so much health as to be able to pursue my studies, and am surrounded with a variety of the delights of life. Many of my age are bound to masters whose tender mercies are cruel, or are destined to spend their lives in ignorance, deprived of the happiness of social intercourse. Thanks be to God that he heard my prayers, and opened a door for my admission into this seat of science, and gives me opportunity to cultivate my mind, and thus to prepare myself for future usefulness in the world. Why have I not been left to conduct like those youth, whom I hear cursing and swearing, and profaning God's holy day, in the contiguous room !

“ The Lord has appeared for me while in sickness and distress. He has daily satisfied my wants, and blest me with friends to provide for me. His mercies are more than I can number.

But alas, what poor returns I have made ! Am I, a rebel, still alive ! A merciful God has borne with me these twenty-two years. These two years past, I have been beset with many temptations ; my heart has in too many instances been withdrawn from my dear Redeemer. O that it were with me as it was in some months past ! I used to walk the fields in the silent hours of night, with my heart warmed with devotion. I looked with contempt on the vanities of the world. But O my soul, how has it been with thee since I entered college ? It is true, I have prayed frequently, and at times felt much engaged in the cause of that religion which I profess ; I have labored to impress others with a sense of the importance of it. Still I have spent much time in foolish talk, and fruitless imaginations. O Lord, lay not this sin to my charge. May I live nearer to thee than I ever yet have done. Make me, some way or other, instrumental of doing good. If it is thy holy will that I live another year, may I be blest in my studies, and continue to have the good will of my fellow students. Thou hast begun to prosper me : wilt thou continue thy goodness, and may I ere long enter the ministry in the fulness of the blessing of the gospel of Christ. Deliver me from pride ; keep me from any thing which would have a tendency to injure religion.

“ Now merciful God, I desire to commit myself to thee. Grant me thy grace ; I can do nothing without thy assistance. When the time comes that I must resign this body, may I do it with joy, and not dishonor thee in my death.”

“ *Nov.* 10. Am still in distress. Wearisome nights and days are appointed to me. Am in pain all over. Who can describe the horrors I feel ! But check these murmurings ; I am in the hand of a just God. He wounds, and he can heal. His mercy endureth for ever. What if this body must decay, and I be called to leave all that is dear on earth : what if I must bid my class adieu, and leave my friends in tears,—shall I mourn as those who have no hope, or give myself to despair ? I trust I have a building of God, a house not made with hands, eternal in the heavens. Then be silent, my murmurings ; away every tear.

“ If it is God’s holy will, I hope my life may be prolonged, that I may warn my fellow creatures of their danger, and recommend Jesus to every inquiring soul. But why should I dictate to the Sovereign of all worlds ? He has ten thousand better instruments than myself, which he can use and make successful. O that he would send faithful laborers into his vineyard. O that my fellow-students realized the worth of their souls ! O that this college might resound with praises to

the God of Israel. O that my friends, while solicitous for me, would secure to themselves a Friend that will never fail. O that professors of religion would let their light shine, and be more solicitous to promote the holy religion they profess. O thou God with whom is the residue of the Spirit, cause the vine which thine own right hand hath planted in our land, to flourish."

"*June 6, 1803.* Sober; thoughtful. The doctrines of the gospel engage my attention. Meet with cavils go where I will:—perhaps I am rather too zealous in disputing; but hope I shall be directed. My mind is calm; religion seems sweet."

"*June 29.* Am in a strait for money. One creditor called on me last night, and another to-day. Owe two college bills, and have nothing to pay, and no way to obtain any property. Though I have been favored in a remarkable manner, yet it is no sign that I shall be again. Trust in God, but do not tempt him. Besides the want of money, some other trifling things worry my mind. O give me the temper of the gospel, and raise me above the world."

"*Aug. 7.* Have completed my second year in college. It has been a gloomy year to me: no one can tell what I have undergone. Still mercies have followed me; and lest I should be ex-

alted above measure, I have had this thorn* in my flesh, a messenger of Satan to buffet me. I sensibly feel the rod. I have borne chastisement, and may I offend no more."

"*Nov. 16.* Went with two or three brothers this evening to visit a man in excruciating distress, and prayed with him. Sat up in my room till after midnight, conversing about religion."

"*Feb. 24, 1804.* A burden lies heavy on my heart. My ill state of health; the distressing condition of my sister, whom I left at a distance, dangerously sick; the prevailing inattention to religion at this college; and especially the coldness and rebellion of my heart, cause me almost constant grief. The wormwood and the gall, my soul hath them still in remembrance."

"*March 11.* Met last night with our praying society, and endeavored with all my might to have it made public; but met with great opposition. It gave me much uneasiness, which I kept

* Hypochondriacal affections of a very distressing kind, which sometimes disturbed the order of his thoughts, filled his mind with distorted and painful views of religious subjects, occasioned dreadful suggestions which he thought were from Satan, and almost unfitted him for his periodical devotions. Thus his body and mind were at times subjected to extreme suffering. In after years, he fully understood the nature of the malady, and therefore escaped the mental anguish which it hitherto so often occasioned him.

concealed and tried to suppress. I sensibly feel my heart to be opposed to the divine will and government. Fear that I never experienced a change of heart.—Prayed fervently, and was deeply affected.”

“*March 17.* Attended the funeral of a fellow student. How mysterious is the Providence of that God who killeth and maketh alive! A few days ago this youth was in all the vigor of health: now in the grave. My slender, decayed constitution, has been preserved these four years, under almost every complaint.—Contended warmly against the practice of eulogizing the dead, who gave while living no evidence of being really virtuous. But could avail nothing. Those who despise religion in the living, think it may be necessary to adorn the character of a departed friend. Or rather, the language of such eulogy is, Live as well as our deceased friend, and you will go to heaven.”

“*May 11. Sabbath.* If ever I am permitted to preach, may I have the Spirit of the living God to assist; may my preaching be directed to the heart:—may it be food to saints and terror to sinners. Such preaching I seldom have the privilege to hear.

“This day was sent for in haste to see my sister die. My mind had been very gloomy all the day, till I heard this report. I heard it with calm-

ness, and set off with a peculiar peace of mind. —Thought I could rejoice that God reigns. Arrived just before she died, and heard her say she was reconciled to God.”

“*June 23.* Argued till I made myself sick, in order to confute the absurd idea which is advanced by many in this place, that there is a gradation of beings from infinite greatness to the smallest animalcule. As this doctrine was designed to place Christ before God. I felt deeply interested in the debate.”

“*Aug. 9.* This is my birth day. The year past has, in many respects, been peculiarly trying. I have labored under a great variety of complaints, and been troubled by the fiery darts of the adversary. Temptations have beset me on every side. Weak and distressed, my heart has sometimes almost failed me. In addition to these troubles, a near and dear sister has been separated from me by death. But these things have not caused me half the trouble that I have experienced from a cold, ungrateful heart. I think I have seen more of my depravity the year past, than in all my life before. My view of my own wicked heart, I sometimes think, is such as damned spirits have.* I have learnt much of the van-

* See the Lives of David Brainard, President Edwards, and John Bunyan.

ity of the world. I used to be rationally convinced that neither riches nor honor can afford substantial happiness to the mind, or render a person more inclined to virtue ; but I now *feel* it to be a truth. I have advanced the year past to every post of honor which I could expect, or even wish. This evening I have been admitted into the Phi Beta Kappa Society ;—the other day I was chosen by the Government (of college) to prepare a forensic disputation for public exhibition ; I have had besides, several other marks of distinction. I do not slight the respect which has been shown me by my classmates and others ; but I really think I have been less happy on this account. A retired, solitary life, is most friendly to the cultivation of religion. How lovely Jesus appears praying in the lonely deserts !

“ Though trouble has been my almost constant companion, yet goodness and mercy have not forsaken me. A gracious God has been my protector, and has, I trust, in some instances, afforded me the light of his countenance. He has blest me with the continuance of my reason, and preserved me from fatal diseases. He has enabled me to make considerable progress in my studies and given me a comfortable supply of the good things of this life. O may I render to him according to the benefits I have received. Let my

twenty-fifth year, if my life is spared, be devoted to God. May I avoid foolish and vain conversation, and walk as becomes those who profess godliness. May I be sweetly resigned to the will of Heaven. If it is God's holy will, may I have strength to pursue my studies, and be prepared for that laborious, pleasing work, which has so long been near my heart. May I never enter the sacred office of the ministry, unless I go in the strength of the Lord. By his assistance I can do all things."

"*Aug. 20.* In the evening went to a room where a scholar treated for parts. I left it as soon as the company became noisy. Went to the room of H. and spent two hours conversing with him on the evidences of Christianity, and on the divinity of Christ. Was pleased to see one who had been remarkable for his eccentricity and rudeness, brought to feel his need of a change of heart."

"*Aug. 21.* Spent the evening in talking with H. on religious subjects."

"*Aug. 26. Sabbath.* Went into Mr. Howard's African school (Boston) where a number were met for religious conversation and prayer. It was pleasing to see so many poor negroes together, apparently concerned for their immortal souls. I was much engaged in conversing with them, or rather in exhorting and praying. After meeting,

went to Mr. Brown's ;—made some remarks on repentance, and endeavored to show the distinction between holy affections, and those which are merely natural."

" *Sept. 15.* Rode to Mr. M.'s in Rockingham ;—quite fatigued. Although among strangers, I talked about half an hour before I went to bed, on the importance of immediate preparation for death."

" *Sept. 18.* Rode to Mr. D.'s in company with my relations, and inculcated piety and holiness of heart, in as pathetic a manner as I possibly could. All heard me with attention."

" *Sept. 25.* Conversed with the instructress of a school, who had lately lost a brother. I took occasion from that circumstance, to remind her of her own dissolution. Then I solemnly reproved one who had worn off serious impressions, and tried to alarm him. Retired to sleep about midnight, almost overcome with my labors."

" *Oct. 1.* Conversed with my freshman on the importance of early piety. O that he may live before God. He is young ; his father is extremely anxious for him, and to my care he most ardently commended him. May I be enabled to afford him assistance. May the God of all grace create in him a clean heart, and keep him unspotted from the world."

" *Oct. 3.* Visited a young woman on her death

bed. Conversed about an hour in a solemn and alarming manner. She was much distressed."

"Oct. 4. If ever it should please the Supreme Being to place me in a situation to form a connexion for life, I most sincerely pray that I may be directed to such a partner as will render life agreeable ; one who is resigned to the divine will ;—who will give me friendly and religious advice, and by whose example I may be quickened in my duty ;—one for whom I may have pure love, and with whom I can unite with increasing attachment and friendship. If I ever form that solemn connexion, may our mutual love and pious conversation soften all the trials of life ; but may God and his cause lie nearer our hearts than any earthly friend. I have one now in view who, I trust, possesses these qualifications. May God in infinite mercy grant us prudence, and not suffer any unholy desires or foolish expectations, to influence our conduct."

"Oct. 28. *Sabbath.* Heard Mr. M. preach, which very much disturbed me. He is so careless, and treats the doctrines of the gospel in such a manner, that I am fully persuaded he injures the cause of religion. He is always talking about the *evidences* of Christianity ; but after all, he makes the gospel, as I think, to be nothing more than natural law, sanctioned by promises and

threatenings. According to him, if men believe that Christ was commissioned to come into this world and to preach, and if they do nobody any harm, they will be in no danger. Thus is he trying to lull these perishing sinners to sleep. O Lord, send thy quickening and renewing Spirit among us."

"*Oct. 29.* Made my humble confession to a student, before I was impeached, for reading some of his writings without his liberty. This, however, was what he did not desire ; but so sensible was I of having done wrong, that my conscience would give me no peace, until I had done it."

"*Nov. 19.* Visited by an old acquaintance, who came in very humiliating circumstances, requesting a favor. It is worthy of remark, that this same man, five years ago, used his influence to prevent me from reading to the young people Sabbath noons. In order to do this, he tried to injure my character, and gained a party to sing with him in the meeting-house, for the express purpose of frustrating me in what I sincerely thought to be my duty."

"*Nov. 20.* Conversed with brother F. on the difficulties in the way of maintaining religion at college. He seems to go mourning all his days. Spent the forepart of the evening with a Christian friend, who made me a present of more than

three dollars. O may I render unto the Lord according to the benefits I have received. Why should he open the hearts of any to bestow favors on me?"

"*Feb. 1, 1805.* Have for some time been engaged in a country-school, where great opposition is made to the minister on account of his advancing the doctrines of grace. As I have been zealous in the same cause, opposition is raised against me likewise, and I am soon to be turned out of school. My mind was agitated the former part of the day; but I enjoy, some of the time, a sweet calm. I am sensible it is good to bear the yoke in my youth, that afflictions are necessary, and that God always sends the right kind. 'Let them curse.' O blessed Jesus, thou hast endured the scoffs of sinners, succor me; may I have strength of body and firmness of mind. O may I conduct like a Christian through this trying scene."

"*Feb. 5.* Went into my school with firmness, for the last time; having been ordered to quit it this day. Believe I was enabled by divine assistance, to go through the duties devolving on me, with some degree of propriety. When the time drew near that I must leave my pupils, I addressed them in this manner:—"I have been with you but a short time; yet long enough to feel deeply interested in your happiness. I

have exerted myself to the utmost for your good ; and if you have any regard for me, you will manifest it at this parting moment, by a regular deportment. Your conduct at this time, will make a lasting impression on my mind, for I shall probably never see you again.' At this, they began a violent coughing, in order to interrupt me ; and continued it till I bid them farewell. However, it did not disturb me. I continued to address them in as solemn a manner as I could, for half an hour or more. How criminal are parents who encourage their children in violating the rules of decency, and in ridiculing serious things ! There are however, many Christians in this place, who are by no means culpable in this respect."

"*March 17.* Much engaged lately in opposing theatrical amusements, card playing, obscene conversation, and liberal sentiments, as they are called. Never did college appear to me to be in so gloomy a state, as the present. I am led to adopt the language of inspiration,—' Who will rise up for me against the evil-doers ? or who will stand up for me against the workers of iniquity ?' Corruption rolls in upon us like a flood. Great exertions are making to propagate liberal sentiments ; and many are so amazingly liberal, that they condemn all in a lump, who will not

unite with them in believing that it is *no matter* what a person believes."

"*March 31.* Neglected secret prayer in the morning of this holy day, meaning to attend to it ; but the bell rung before I was aware, and I was obliged to hurry away to meeting. After meeting began, I intended to be devotional ; but as my nervous complaints increased, I had enough to do to struggle with my feelings. I intended to pray after meeting ; but during all the intermission of the public service, my teeth ached violently, which absorbed my whole attention. Now the exercises of the day are concluded, I have the tooth-ache still, and have no heart to pray. For the future, may I gather manna in the morning."

"*April 7. Sabbath.* I have remarked that I seldom enjoy health Sabbath days. My nerves are unstrung, spirits dejected, and I am unable to control my ideas. I am not certain whether this ought to be attributed to a natural or moral cause, or to both. One cause perhaps is, that I generally attend a religious society the preceding evening, and suffer from the effects of the night air, and of confinement in a room where the air is injured by the respiration of so many persons. Or, I may at these times experience the effects of my laborious application to study during the week time ; and on the Sabbath our laws prohib-

iting walking. Notwithstanding these things, I believe that holy time would not be so gloomy if I was faithful during week days. The preaching, and the almost universal neglect of religion in college, operate very forcibly on my mind. But yet I should be able to call God's holy day a delight, were my heart right with him,—had I a real relish for the joys of heaven. When will the Sabbath beam upon me with such peculiar lustre as it has done in times past?"

"*April 27.* Have a backwardness to devotion. This is in part owing to the state of my health. Standing or kneeling any considerable time in prayer, throws me into a violent perspiration. I hope I sometimes feel the emotion of love to God. I have said much to others lately, concerning the importance of prayer, and maintained that we ought not only to set apart some time every day for devotion, but to lift up our hearts frequently to God, even while our hands are employed in labor; and that we ought to watch as well as pray."

"*April 28.* I am an enemy to apologies. They often have an effect contrary to that for which they are designed. A man by continually mentioning his own failings, may incline others to believe him worse than he really is. A min-

ister of my acquaintance, through overmuch modesty, often told his hearers that they needed a better minister, and deserved one superior to himself. At length they believed him, and became uneasy under his preaching."

"*May 2.* After ten last night, I felt my former complaints. It seemed as though I could not live. Heaven has wise ends in causing me to pass through troubles like these. O may they detach my affections from earth; may I learn obedience by the things I suffer."

"*May 4.* My health better. In the evening met with the religious society. Subject of conversation—the conduct proper for those who are designed for the ministry. Among other things, I mentioned it as highly important that every such person should become familiar with a *system* of divinity, before he begins to preach; that this system ought to be founded on the sacred Scriptures; that as every minister is an ambassador from God, he must be reconciled in heart to that Being to whom he is to pray men to become reconciled, and that it is presumption for a man to determine to make divinity his profession, unless he is experimentally acquainted with the truths of the gospel."

"*May 5. Sabbath.* I think I have been more sensible lately, of my need of a Saviour, than I used to be. When I look about me, the world seems

small, life short, and every earthly object changeable. The first view throws me almost into despair; then a sense of the omnipotence of Jehovah affords me comfort. My attention is led to Christ who is mighty to save. Were he not omnipotent, it seems, that I could not trust in him, nor find any rest. But when my soul seeks rest in Christ, as I sometimes hope it does, I can willingly resign every thing else, and say, let these elements melt, let every sphere be thrown from its orbit, still the foundation of God standeth sure."

"*May 5.* Saw at a little distance a large tree, whose trunk was entirely dead; but living branches appeared to grow from its top. I thought this tree might prove useful to the cause of Arminianism, as affording a better illustration than any thing else, of the position that good actions may proceed from a sinful heart; or in other words, that the old man which is dead in sins, may be alive in some part. But upon looking on the other side, it was found the live branches proceeded from a small living tree which stood behind the old one, and had no connexion with it."

"*May 18.* Visited the families of Messrs. G. and S. Took the liberty of discoursing with them on divine subjects, and of bringing to view many things which they had not been used to hear."

"*May 24.* Called at deacon G's., and fell into

a heavy debate with a man who was there. Amusements he thought must be right, because young people are so disposed to attend them."

"*June 2. Sabbath.* A minister may err in addressing a sinful congregation, by representing them to be more vicious externally, than they really are, as a body; or by founding his reproofs and admonitions on the supposition that they are very vicious, even when such a supposition may be just with respect to part of his audience. For in the first place, no one will feel himself reprov'd; and in the second, those who are less vicious will feel secure. But when a minister founds his warm admonitions on the fact, that his impenitent hearers treat religion with neglect,—that they do not possess a vital principle of holiness, and that they are sometimes guilty of overt crimes, then every sinner will be likely to consider himself reprov'd, and the most vicious will be apt to feel as though the preacher would have doubled his admonition, if he had known how criminal they are. I think I can say that much admonitory preaching has frequently been lost on me, and doubtless on many others, by the error alluded to above.

"I have just been reading a book in which I saw an expression like this :—' God is a consuming fire, but Christ's blood has quenched that fire, and appeased the wrath of Heaven.' When men begin

to wander from the Bible, there is no knowing where they will stop. This author is probably an enemy to the doctrine of universal salvation; but I think he has laid down the premises from which it may be naturally inferred. I believe that God is as really a consuming fire now, as he ever was."

"*June 5.* Some person having called on a family in town, and began religious conversation very abruptly, and urged the importance of immediate repentance with much warmth; as his name was not known to the family, it was soon conjectured from the description others gave, that I must have been the person. As I considered his conduct imprudent, since he went where he was not introduced, I went this afternoon to inform the family that it was a mistake. This I was the more forward to do, as many people of the town had taken occasion from this report, to criminate me, and to endeavor to lessen my influence."

"*June 9.* This evening debated with a man in regard to the actions of the unregenerate. He mentioned those which proceed from sympathy, as an instance in which God is pleased with something that may be done by an unconverted person. I asked him, 'who told you that God is pleased with such actions?' He replied, 'Reason.' But said I, 'how came your reason to be so different

from mine? God knows what actions he will accept; hence we must attend to his word for information respecting this matter.' I then labored to prove that actions cannot be better than the heart, as that is the seat of moral exercises. As to sympathetic feelings, they are not of a moral nature. We cannot help esteeming a person who is possessed of them. So neither can we avoid a degree of pleasure in beholding one who has a beautiful countenance, and is agreeable in his manners."

"*Aug. 15.* This day it appeared that an assertion which I made, as I thought, on the testimony of another, to the prejudice of a Freewiller, was false. As I mistook the person's name, I felt something of the guilt of lying. I did not design to deceive, but I violated my own principles, by relating a thing without *certain* evidence. Alas, how full of deception and error is this sinful world!"

With the aid of so many topics for various and important remark, as have been suggested by the preceding extracts, nothing had been easier to the Compiler, than to have interspersed numerous observations of his own. But as those passages required to be neither explained nor amplified, it has been judged that no comment was necessary

to give them their appropriate effect on the mind of the reader. They show that their author possessed a strong and observant mind ; that he was well acquainted with human nature, and the various springs of human action ; that he cultivated the spirit of devotion in no ordinary degree, and that for a person of his years and his situation, he was an eminent example of conscientiousness and practical purity.

CHAPTER V.

After taking his degree, he journeys for his health. Returns to Cambridge. Engages in the study of divinity. Shortly afterwards is licenced. Reasons for it. Supplies the pulpit in Londonderry. Goes on a mission. Returns, and receives ordination. Enters on second mission. His installation at Champlain. Description of the scene. Descent of the Spirit on the occasion. His freedom from mercenary views. Extract from a sermon. Meets with opposition. Answer to an anonymous letter. A revival. Conversion of Mr. Ashmun. His attention to the improvement of the youth. Multiplied labors. His bereavement. Letter to Gen. W. Difficulties arise from the prospect of war. Leaves his people. Petition to the governor of New York.

HAD Mr. Pettengill continued his narrative to a later period, it would have greatly facilitated the labor of compiling the present work, and hence supplied, unquestionably, much interesting matter that must now be omitted. Some advantage however will be derived from his Diary, which he kept at irregular periods, some time after he left college, but which is very brief, made up chiefly of short notices respecting places of residence, labors and dates. Use will also be made of his epistolary correspondence, a small part of which has been recovered for the purpose.

Laboring now under a greater complication of

bodily infirmities than ever before, Mr. Pettengill spent a few weeks after taking his degree, in journeying for the improvement of his health. And while successfully prosecuting this object, he exhibited in a striking manner the ruling passion of his mind. Instead of sallying forth to regale his taste by a view of water-falls, lofty mountains, or distant cities, he confined himself to a circuit which at one time brought him into a powerful revival, at another, introduced him into the society of some of his most pious acquaintances, and at another, afforded him a delightful interview with perhaps the most acute theologian in New England. Throughout this whole route of more than one hundred miles, he was exercised with pains which almost entirely prevented sleep at night; and yet, in the day time he was constantly employed in visiting the sick, in religious conversation, or in addressing persons assembled for social worship. About the last of September, he returned from this excursion to Cambridge, in a state of health somewhat improved. Concerning the object of his return thither he writes:—"Am residing at college for the sake of studying divinity, where I expect to continue eight months."

Whether he put himself under the instruction of the Professor of divinity, or resided at college only for the purpose of general reading on the

subject of theology, cannot be determined from any thing he has recorded concerning this period. From what has already been stated, however, respecting his views of the Professor when appointed to fill the theological chair, it is most likely that he now sought instruction not from the living, but the dead. Having access to the best library on the continent, it is not probable that he would ask counsel of a man whose instructions he regarded as being, to a great extent, subversive of the faith of the holy men who collected that noble treasure of wisdom.

But instead of pursuing his studies at Cambridge eight months, according to his original intention, he devoted little more than one month exclusively to that object; for on the fifth of November he was examined by the "Westford Association," and licensed to preach the gospel.

This step will doubtless be regarded as hasty and altogether unwarrantable, by many at the present day, when, in consequence of the increased facilities of theological knowledge, the standard of ministerial qualifications is so greatly raised. But to require that every man designing to enter the Christian ministry some eight and twenty years ago, should have pursued the same studies, and to the same extent, as is common at the present time, would be as unreasonable, as

to maintain that no student issuing from college at the beginning of the last quarter of a century, ignorant of chemistry or geology, ought to have been honored with a diploma. The truth is, that these two important sciences were then little less understood by the teachers in our colleges, than were the subjects of Biblical criticism and sacred rhetoric, by the bulk of our theological instructors. Indeed, a large part of the course now so profitably pursued at our best theological seminaries, was at the time referred to, alike unknown to the teacher and the pupil. Until some years after the subject of this Memoir was licensed to preach, and even settled in the ministry, the attention of students in divinity throughout our land, was, with comparatively few exceptions, devoted almost exclusively to doctrinal theology. And for nearly all the advances of our ablest professors beyond this kind of sacred knowledge, they have been indebted, not to the private instructors at whose feet they sat in the days of their pupilage, but to their own researches under academic bowers more recently erected.

But in licensing Mr. Pettengill to preach the gospel, the Association did not introduce a novice into the Christian pulpit. His mind was mature, and well stored with religious knowledge. The greater part of his reading for several years, had

been restricted to such authors as he would have been directed to consult, if, for the usual period of twelve or eighteen months, he had put himself formally under the care of an instructor. With the writings of Edwards, Hopkins, Emmons, and other eminent divines, he had long been conversant. Ecclesiastical history had received a considerable share of his attention ; and his knowledge of Hebrew was such as to have secured to himself the appointment of an oration in that tongue, while yet a member of college. And considering his uncommon acquaintance with the Scriptures, and also the frequency of his labors in defence of truth, it can hardly be supposed that he was deficient either in doctrinal knowledge, or in the skill requisite to a proper use of it.

He applied for licensure thus early, because his health was then so poor as to forbid close application to study ;—because he hoped the exercise of riding and preaching would contribute to its improvement, and because he greatly feared he never should engage in his long desired work, if his entrance upon it were for any considerable time deferred. These reasons, together with the intention of spending several months in study as he could bear it, while preaching under the inspection of other ministers, satisfied his own mind, and in conjunction with his ascertained qualifica-

tions satisfied the Association also, that his application was not premature. And the justness of this conclusion has been amply demonstrated by the whole tenor of his able and highly useful ministry.

According to his original intention, he was employed about five months after his licensure in prosecuting his studies, and in preaching as he had opportunity, for his fathers and brethren in the ministry, without compensation.

Sometime in April, 1806, he had an invitation to supply the pulpit in Londonderry, New Hampshire; where he continued about nine weeks. In the following June, he was employed by the New Hampshire Missionary Society to go on a mission of sixteen weeks, to the northern part of the State of New York, lying between the lakes Champlain and Ontario, and extending northward from lake George to the Canada line. Having performed this benevolent service which, by reason of the fewness of the inhabitants, the badness of the roads, and the frequent want of comfortable lodgings, involved hardships little less than perilous, he returned; and in December received ordination as an evangelist. He was then employed by the Missionary Society of Massachusetts to labor for a considerable time, chiefly in the northern part of the extensive region which had been the scene of his previous toils and privations. Of the

fruits of this mission, no record is to be found among his papers, except the brief remark that he "formed several churches;" among which it is believed are those at Malone, Canton and Potsdam. He was, however, often heard not only to mention the difficulties he encountered in the unfrequented wilds at night, and in the roads rendered almost impassable by mud and by trees fallen athwart; but also to relate what to his mind was more than a counterbalance to those trials, viz. interesting cases of conviction and conversion that occurred in connexion with his ministrations.

During his former tour, he had preached with great acceptance to the people in Champlain, a township in the northeastern corner of the State of New York, and bordering on Canada. This people he visited again, soon after entering on his second mission; and after a tedious journey of 150 miles through the trackless forest to lake Ontario, whither he had been on a preaching excursion, he returned to Champlain, to labor as a candidate for settlement. This was in March, 1807; and on the sixth of the month following, he was invited to take the pastoral charge of the church and congregation. Pleased with the character of the people, and allured by the unanimity and earnestness with which they presented their call, he cheerfully gave himself to them in the

Lord, willingly sacrificing the desire of a more eligible situation in the older and more refined settlements, to the duty of feeding a secluded flock that might otherwise remain without a pastor, for many years to come.

He was installed at Champlain, July 9, 1807, and entered upon his pastoral labors with the advantage of that extensive knowledge of the character and wants of the new settlements, which eminently fitted him for the duties of the station in which he was now placed. The following graphic description of the scene, is from the pen of an esteemed clergyman, who shortly after became the pastor of a church in the vicinity.

“The church consisted of *fourteen* members; and the installation took place on a little island, which lies near the north bank of a beautiful river running beside the village. The stage was in the centre of a charming grove, in the midst of which stood here and there a tall branching elm. This being the first religious service of the kind, I believe, in the county, Christians and others assembled in great numbers from every quarter. In the midst of the interesting exercises a shower arose. And the loud bellowing thunder, together with the vivid and terrific flashes forking in every direction, while the rain at a little distance was pouring in torrents, formed a scene of majesty

and sublimity rarely witnessed, and scarcely susceptible of an adequate description. What heightened its interest was the descent of the Holy Ghost ; the fruit of which was an accession to the church of about *thirty* persons. Among that number was a young lady whose attachment to Mr. P. as her spiritual father and pastor, was ardent and unabated to the last hour of her life. She died in 1819, having sustained an unblemished character. Hers was one of the most triumphant deaths I ever witnessed; and often during her lingering sickness, did the name of Mr. P. dwell on her heart and tongue.”

As an evidence of his strong attachment to his people, and of his total exemption from a mercenary disposition, the following fact, as stated by Dr. Atwater, then the president of Middlebury college, deserves to be subjoined. “Having received a call to settle at Champlain, he, with his wife, tarried one night at my house, on his way thither. One circumstance I recollect. I asked him about the salary which was offered him. He answered that he did not know what it would be ; but trusted that the people there would know and do what was right.” Indeed he himself observes in a letter to a relative, dated a few days after his installation,—“I do not know that the people will give me enough to support me ; but they ap-

pear disposed to do it." Whatever may be said regarding the propriety of his settling without any definite stipulation as to his support, since the step was likely to prove disadvantageous to himself and family ; still there can be no doubt that it was almost without a parallel in modern times, and evincive of very great disinterestedness.

On the Sabbath next after his installation, he addressed his people from these words, "*I seek not yours, but you.*" And considering the inability of the people to afford him, at first, an adequate support, and also the various privations which he must necessarily suffer, at least for a time, it will be admitted that as no secular motive could have influenced him, so no text in the Bible could probably have been chosen, more expressive of his real object in devoting himself to their service. And yet, for the low purpose of ingratiating himself into their favor, he did not weakly surrender the claims which every faithful minister has on his people, and which are so distinctly asserted and enforced in the word of God. Nay, so compatible is a desire in pastors to be decently supported, with a transcendent regard for the spiritual good of their flock, that such a desire must be gratified, as the means of enabling them to labor most devotedly for the accomplishment of the higher object. They cannot give themselves wholly to

the work of the ministry, and at the same time be charged with the secular care of their own maintenance. This fact, together with the duplicity of those who pretend to preach gratuitously, is so clearly shown in the discourse just referred to, that justice to the openness and uncompromising firmness of the author, requires the insertion of the following remarks. They were designed to illustrate his fourth inference, viz. "We may determine when ministers are unfaithful."—"Should a minister come to a place and tell the people he is willing to preach without any pay, it would be a sign that he is unfaithful, that he seeks popularity, that he seeks to gain a party, that he seeks to please the people, more than to promote their everlasting welfare. It would indicate a willingness to encourage in them a spirit of covetousness, for the sake of gaining their approbation. Thus it appears that a vast proportion of false teachers, from the primitive times to the present, have taken this method to disseminate their pernicious sentiments. They pretended to preach gratuitously, trusting entirely to Providence for support, and then railed against all such as were honest enough to tell their hearers that they ought to support the gospel ministry. Thus Paul was slandered, and his influence among the Corinthians very much lessened, by false teachers. They continually

insinuated that he was burdensome to his hearers, and that he made a gain of them and caught them with guile. But how does the apostle vindicate himself?—By saying that men are not under obligation to afford ministers a comfortable support? No; but by plainly declaring that the laborer is worthy of his reward—that God has ordained that they who preach the gospel should live of the gospel. He acknowledged that he had received assistance from some churches, and considered it a dishonor to the Corinthian church that they had done nothing for his support.—It is most evident that a minister who sincerely wishes to employ his time and talents for the good of souls, must desire a comfortable maintenance from his people. How can he constantly ‘seek’ their salvation, unless they make the requisite provision for the supply of his temporal necessities?”

Mr. Pettengill had not long prosecuted his labors at Champlain, before the pungent truths which he enforced, began to produce a perceptible effect on the minds of his people. The entire corruption of the natural heart, and the obligation of all men to repent immediately and to become perfectly holy, were exhibited with such force of argument, and such urgency of application, that there was for a time, danger of a tumultuary onset, if not against the preacher, at least against his

uncompromising doctrines. The opposition of numbers to those humbling truths which, if previously assented to, were, till now, never understood and never felt, was exceedingly violent, and in a few instances directed equally against the faithful instrument of their developement. Notwithstanding his great popularity among his people generally, many were dissatisfied with what in their aversion to truth, they passionately termed his severity and extravagance ; while some came to him personally and remonstrated against sermons that so greatly disturbed them, others kept aloof, and labored to produce a general alienation in the minds of his parishioners. But this was impossible. A revival of religion was already begun. And if the disaffection of a few still continued, the displeasure of others was fast giving place to a deep conviction of guilt, which brought them to him, disarmed and trembling, to know what they should do to be saved.

About this time he received an anonymous letter from one of the former class of persons. And to show the moral inflexibility, the coolness and the grave humor of Mr. Pettengill, on the reception of that ungentlemanly communication, it may be proper to insert his reply.

Champlain, Aug. 15, 1809.

“UNKNOWN FRIEND,

“I received your admonitory letter, probably soon after it was written. The bearer informed me that it was found on the bridge. Whether it was left there accidentally, or designedly, does not in the least affect its merits. But this circumstance renders me somewhat at a loss to know how I may communicate an answer. The decent and respectful manner in which you have been pleased to address me, claims my attention. Since your letter was in a measure public before it reached me, I have concluded to submit this reply to the discretion of the bearer.

“You say that you have a friendship for me.—This I am not disposed to doubt. If I knew your real name, I presume I could return the same compliment.

“You request me to pardon you for ‘the assurance in taking the liberty to impart a few words of advice.’ With this request I could cheerfully comply were it necessary; but there can be no need of pardon, where there has been no offence. I accept of advice *always and in all places with all thankfulness*. In this instance it would be agreeable to know the name of my benefactor; but I have no special objection to the method you have taken.

“ You say, ‘ although in pursuing your present mode of preaching the Sacred Writ, you will probably find many who are more enthusiastically ardent than the generality of mankind, that will approve of the unnatural extent to which you occasionally allow yourself to proceed,’ &c. It gives me satisfaction to find you admit that I really preach the Sacred Writ. *Preach the word*, is an injunction that formed an important part of the solemn charge I received, when inducted into the ministry. It has ever been my aim to preach *the sacred writ*, and nothing else. There is some ambiguity in the expression, ‘unnatural extent.’ *Sacred writ* generally uses the epithet *natural* in a bad sense, as qualifying that disposition which influences men in consequence of depravity. In this sense of the word I am willing to admit that I have always designed to proceed in preaching to an *unnatural* extent ; that is, to an extent to which men are not naturally inclined to go, either in faith or practice.

“ You immediately add, ‘ yet believe me, my dear Sir, when I inform you that the unlimited restraint of the enjoyments of this world, which you endeavor to impress on your hearers, and the gloomy hope of receiving any thing but eternal miseries hereafter, have generally a pernicious effect, particularly on the morals of those who be-

lieve that rewards and punishments hereafter, are distributed with a more liberal and benevolent hand.' Believe me, my dear Sir, when I inform you that I never inculcated such 'unlimited restraint.' Various passages might be adduced from the discourses I have delivered, to prove that I have frequently advanced a different sentiment. I have, it is true, endeavored to impress on my hearers the necessity of an 'unlimited restraint' from all the sinful pleasures of this world. I have ever contended that we ought to love our Creator supremely, and to use the worldly blessings he bestows upon us, as not abusing them. 'The gloomy hope of receiving any thing but eternal miseries hereafter,' as it is an expression which I do not understand, so I shall pass by it without comment.

"With regard to the 'enthusiastical' party, who approve my mode of preaching, you do not intimate that I injure their morals; but rather the contrary. Yet you confidently assert that my mode of preaching injures exceedingly the morals of those whose sentiments are different from mine, and do not believe what I preach, when I go to a certain extent. Really, Sir, I never expected to be very serviceable to the morals of this class of men, unless they could be persuaded to relinquish their opposition. It is truly lamentable that they

should allow their morals to be perniciously affected by preaching which is designed to restrain them from vice, but which they do not believe.

“I have ever believed, and frequently said in public, that rewards and punishments will be distributed hereafter by an infinitely benevolent hand, or what implies this. But do these persons whose morals have been so perniciously affected, believe that they shall be dealt with by a hand that is more than infinitely benevolent? Is it this expectation that occasions their morals to be so deplorably affected by that which they will not believe?

“You conclude by saying, ‘Should the above suggestions tend to correct an error, which recent circumstances induce me to believe would prove injurious to you, I shall consider myself amply remunerated for the task, which nought but friendship induced me to undertake.’ Surely errors ought to flee, when threatening circumstances make their appearance. If I knew what these circumstances are to which you allude, I would give them my candid attention. If they are such as to induce you to believe that I must alter my mode of preaching, or lose my popularity among my hearers, I feel disposed to render you thanks for this early notice. The friendly and generous attention with which I have been peculiarly favored in this place, is one of those worldly enjoyments

from which I am unwilling to restrain myself; especially if I can still retain it, merely by renouncing an error. But I cannot afford to purchase this enjoyment at the expense of truth and a good conscience. If I should begin to limit myself to a *natural* extent in preaching, and thereby acquire the approbation of those who are like the generality of mankind, what should I do if the 'enthusiastical' party should turn their 'ardor' against me? Must I, in that case, return again to my 'unnatural' way of preaching, for the sake of avoiding the injury with which *such* 'recent circumstances' would threaten me?

"Finally, dear Sir, I must plainly assure you that I have ever determined to pursue, whenever God shall give me opportunity, that mode of preaching which 'sacred writ' and the interests of true morality require. Whenever I am convinced from any source, that the mode I have adopted is opposed to any part of the Scriptures, or calculated in the least to encourage immorality, I will either leave the ministry, or publicly confess my error and reform. But till I am thus convinced, I must continue my present unnatural mode of preaching holy writ, and abide the consequences of recent circumstances.

A. PETTENGILL."

The effect of this reply, so happily uniting seriousness, decorum and wit, is unknown. But it may well be supposed, that if it ever found its way to the person who had provoked it, he was not sorry that he had taken the precaution to append to his communication a fictitious name. An enemy wounded by an arrow that chances to find him in ambush, has at least the advantage of keeping his discomfiture and pain to himself, if he chooses.

However it may have been with this man, many others who partook of his irritation, were effectually humbled and converted to God. The revival was general and powerful. Not a few of the most intelligent and influential characters, some of whom had been strongly inclined to infidelity, were transformed by the Spirit of God. The church which had been small from the beginning, was now, in consequence of that merciful visitation, greatly enlarged and strengthened; and for years afterwards it was highly distinguished for its efficiency in the maintenance of Christian discipline.

Two of the hopeful subjects of that revival were, by Mr. Pettengill's influence, brought forward from comparative obscurity, and ultimately introduced into the gospel ministry. One of them, the Rev. I. D., is now laboring in the State of New

York. The other was Rev. J. Ashmun, the lamented agent of the Colonization Society, who, like his self-denying exemplar, S. J. Mills, lost his life while seeking the highest good of the injured children of Africa. And it is uncommon to find so much versatility and ardor united with so much sound judgment and piety, as were centered in that remarkable man. This combination of qualities rendered Mr. Ashmun singularly fit for the difficult task of laying the foundation of a Colony which Christian philanthropy cannot contemplate without thanksgiving and praise to God. But that good man was once a wayward youth. As such Mr. Pettengill found him; "and by laboring long, and taking much pains, he was at last blest in getting him off from his errors, after he had long been inclined the wrong way on the subject of religion." He became hopefully pious while fitting for college under the instruction of his pastor. And to the latter it was a source of high gratification that he had been permitted to exert, as he hoped, a favorable moral influence on two such men as Samuel Newell, and Jehuda Ashmun, whose memories will be dear to the friends of religion and humanity as long as the record of the present age of benevolence shall endure. It is for the last great day to reveal how much the cause of Missions in Asia will have

been benefited by his Christian fidelity while in college; and how much the degraded children of Ham in the other continents will have been indebted to his influence while discharging the duties of a pastor, in one of the most obscure of our infant settlements.

As he labored for the spiritual good of his flock, so he did not overlook the importance of education among the youth of his charge. He justly regarded the improvement of their minds as being alike essential to personal respectability, agreeable society, and the interests of religion, and therefore an object worthy of his particular attention. Hence his efforts to establish common schools, and to render them promotive of intellectual and moral improvement, were unwearied, and in a high degree successful. And within one year after his settlement, he was surrounded by a considerable collection of his young people, who had organized themselves to meet periodically, in a manner analogous to modern lyceums, for the noble purpose of mutual instruction. His address delivered, as it would seem, at the first meeting of the Society, was happily calculated, by the nature of the subject and the manner in which it was treated, to interest and instruct his youthful hearers. He called their attention to one of the most wonderful and useful properties of the hu-

man mind, viz. its *power of association*. He showed that this principle lies at the foundation of nearly all our attainments in knowledge, and that the possession of it in different degrees, constitutes the main distinction which exists among men in regard to what is commonly called genius. Indeed he seems in this performance to have anticipated not a few of the views which have been so ingeniously advanced on this subject by the celebrated Dr. Brown. The whole discourse, distinguished by sound philosophy, copious and familiar illustration, and practical remark, is worthy of the public eye; but the limits assigned to this little work will allow the insertion of only the following useful deductions.

“Hence we may see the injurious tendency of parodies, especially when made on any passage of the Bible, or human writing, which expresses a religious truth. If we hear a ludicrous idea advanced in connection with a portion of scripture, it will be likely to occur to the mind whenever we hear, or think of, that passage afterwards; and thus to unfit us for devotion. Percival gives an account of a man who could never hear of a sudden accidental death, without laughing. The reason was this:—at a certain time when he saw a person suddenly killed, he made a witty parody on the text which affirms the blessedness of those

‘who die in the Lord ;’ and the idea of an accidental death, ever afterwards, brought to his mind this unhallowed expression of wit. A person who *converses* in such a manner as to cause us to associate ideas which ought not to be connected, does us a moral injury which he cannot remedy. —Those who have the care of children, ought to improve the favorable opportunity of correcting wrong associations, and of forming suitable ones in their tender and susceptible minds. Experience and observation teach us, that the neglect of this duty has often occasioned the most deplorable effects.”

Considering the age of the persons addressed, and the purposes of their organization, nothing could have been more appropriate as a directory in the conduct of their meetings than the closing paragraph:—“The faculty of speech was given us for a more important end, than merely to please the ear. It is used in vain, unless it inform the understanding; and worse than in vain, when it is made to propagate error. Hence it is necessary that while we are arranging ideas in our minds, we be careful to select those only which are consistent with truth. From ignorance, indolence and defective education, we are all more or less chargeable with a mass of prejudices and erroneous opinions; and what is worse, we are con-

stantly in danger of increasing this mass. But if we would be useful to others, and happy ourselves, we must, by the love of truth and the exercise of right reason, labor to dislodge all such prejudices and opinions from the mind; and in the same manner correct those reveries of the imagination, and indolent habits which, like noxious vegetation, spontaneously prevail whenever cultivation is neglected."

The situation of Mr. Pettengill at Champlain was hitherto very pleasant, in most respects. His labors indeed were diversified and arduous. During a part of the time, he was the sole bishop of an immense territory. And while, from the difficulty of exchanging labors, he was obliged, with few exceptions, to supply his own pulpit every Sabbath, he was often called upon during the week time, to officiate at lectures and funerals in the surrounding townships. But his services abroad were highly prized; and this rendered them easier of performance. The man who, while a mere student, could visit distant places at his own expense, for the sake of doing good; must be supposed equally prompt, now that he was clothed with the sacred office, to impart assistance to many a feeble congregation in the neighboring wilderness. And as to his multiplied labors at home, they were so abundantly blest to his people,

that his cause for thankfulness mitigated his sense of fatigue. If for a time he had enemies, they were made so by his faithful exhibitions of truth; and by God's blessing on that truth, the most of them were ere long transformed into cordial friends, and valuable coadjutors.

But in the midst of these pleasing scenes, he was called to drink deep of the cup of sorrow. The companion of his bosom, to whom he was united shortly after his installation at Champlain, was taken from the world, and in a manner that must have been peculiarly distressing to the survivor. On the 25th of March, 1810, while he was conducting the services of public worship in another town, he was interrupted by a message informing him that his wife was seized with an apoplexy. He immediately left the congregation; but before he reached home, her spirit had fled to God. The shock was terrible, but he bore it with becoming submission to the Divine will.

In a brief memorandum of the scene, intended only for his own use, when he might need the moral influence of such a memento of his sorrows, he thus records the transactions of the funeral. "After the sermon and prayer by Mr. B., I arose deeply impressed, and extemporaneously addressed the audience to this effect:—
'I feel disposed to call upon you in the language

of inspiration, *Have pity upon me, have pity upon me, O ye my friends ; for the hand of God hath touched me.* It gives me some satisfaction to find that you are disposed to pity me ; but you cannot fully enter into my feelings. The heart knows its own bitterness. It seems to me as though I had no longer a home in this world, since my dearest earthly friend is no more. She in whom my earthly hopes centered, is locked up in the gloomy coffin, to be consigned to the silent grave, there to remain till the heavens shall be no more. *I will be resigned—God has done right.* While my worldly comforts are dying or dead, I hope I shall live nearer to God than I ever have done,—be more attentive to my ministerial duties, and come to you from time to time in the fulness of the blessing of the gospel of Christ. But soon will *my* voice be lost in death. We are all passing into the eternal world, and I hope this providence may awaken us all. Should you listen to the voice of God which now speaks to you ;—should this death be the means of a reformation in this place, I could cheerfully give up my dearest earthly friend, and bless God for striking my comforts dead.’ ”

The following extracts from the same private record, will serve to show, that although his grief for a time bordered on melancholy, yet he was not

a stranger to the perfect peace promised to him whose mind is stayed on God. "I thought I had support from God. Through the whole scene I was composed ; and felt, or wished to feel, disposed to say,

‘ I give my mortal interest up,
And make my God my all.’

“The world appeared trifling. I hoped and prayed that I might never be entangled with it again. Death seemed to have lost its terror. God and eternity seemed very near.”—“As I passed the grave yard to meet with my people on the Sabbath, her grave presented itself to view. Though dead, she seemed to speak, and caution me to work while the day lasted ; to remember that I also must soon lie in the house appointed for all the living ; and that I had to address a congregation of mortals who were travelling to eternity.”—“Now, a number of weeks have rolled heavily away since the partner of my life has died. I find that I have mercies left, and have great cause to be thankful. But I feel that there is a want of something to render life agreeable, which the world cannot afford. The wife of my youth is gone, never to return. I can no more tell her my joys and sorrows. I can no more do any thing for her ; not even bear her on my heart to the throne of grace. Her state is unalterably

fixed, and I am forbidden to pray for her.”—
 “These words have been peculiarly agreeable to
 me in my affliction—

“Our hearts are fastened to this world
 By strong and tender ties ;
 And every sorrow cuts a string,
 And urges us to rise.

‘When Heaven would kindly set us free,
 And earth’s enchantment end,
 It takes the most effectual means,
 And robs us of a friend.’ ”

Again finding favor of the Lord, he was united in marriage Jan. 1811, to a person of whom, as she still survives him, it is proper to say only that, by her discretion and devotedness to the cause of Christ, she proved herself worthy of such a husband.

The following letter to Gen. W. who was hopefully converted through his instrumentality, shows at once the multitude of his avocations at home, his readiness to assist in procuring a missionary for the destitute settlements, and his Christian fidelity to a person of considerable distinction.

“*Champlain, Aug. 1810.*

“DEAR SIR,

“I ought to have answered your former letter before this time. But my circumstances have been such as to prevent me. Our meetings are frequent. I have not been able to write the ser-

mons I have been called to preach. Besides my various domestic and parochial avocations, I have been out of health, and continue to be so. On this account I am determined to take a journey to Boston, as soon as I can make preparations.

“ I think the subject concerning which you request me to write to Dr. Emmons is interesting, and claims the first attention of the friends of Zion. It is certainly mysterious that we have heard nothing from him. Perhaps he is sick, or on a journey, or the letter has miscarried. I cannot think that he would treat the subject with indifference. If my health will permit, I will visit him or the Trustees of the Missionary Society, and use all the influence I have to induce them to comply with your request. This method would on many accounts be preferable to writing. Perhaps however, it would be expedient for you to send another letter, repeating your request, and stating your circumstances in the most moving manner.

“ I have read carefully and repeatedly, the interesting and affecting epistle you had the goodness to convey to me a few weeks ago. My feelings would dictate an answer still more prolix. But I have neither time nor strength sufficient. It is now Friday noon, and I expect company every moment. I have a meeting towards

night, and have not even found a text for the Sabbath.

“I cannot account for the great revolution in the exercises of your mind, without supposing that old things are passed away with you, and all thing in a measure becomes new. This is the Lord’s doing, and it is marvellous in our eyes. But I presume you are too well acquainted with the fallibility of human judgment, to put any dependence on the opinion of men respecting the state of your heart. Each one must give account of himself to God. Yet it is suitable for us to seek assistance from one another, in our journey towards heaven. It would afford me great satisfaction, could I be serviceable to you in this respect. I believe it to be your duty to embrace the first opportunity of confessing Christ before men, by uniting with his visible church.

“I perfectly agree with you respecting mysteries. I do not think they ought to be considered as the foundation. Yet there are many leading truths of the gospel, often called mysterious by those who oppose them, which are capable of being explained in such a manner as to be understood by the weakest capacity. These, when properly inculcated, tend to edify and comfort the children of God. True religion does not consist so much in a speculative belief of any partic-

ular sentiments, as it does in a meek, submissive and humble temper of mind, and in a readiness to receive instruction from the great teacher who came from God, to put unbounded confidence in him, and to walk as he also walked. Our proud hearts must be humbled. We must habitually aim at the glory of Him in whose hand are our life and breath, and whose are all our ways.

“That you may always abound in the work of the Lord, and be admitted at last to the reward of a good and faithful servant, is the fervent desire of your friend and brother,

A. PETTENGILL.”

Amid frequent bodily infirmities, and intense labors for the benefit of his own parish, and of many others in the vicinity, Mr. Pettengill spent nearly five years at Champlain; and had circumstances permitted, would have chosen to end his days among the people of his first love. Nothing had occurred to diminish his affection for them; and there was no abatement of their confidence in him. The thought of leaving them was exceedingly painful; and the separation which it was hoped, alike by himself and them, would be but temporary, was the result of necessity. Our whole country had fallen on evil times.

Much of his salary, which, had the whole been punctually paid, would have been scarcely adequate

to the exigencies of his increasing family, had long been in arrears ; and the defalcation was continually becoming greater. This was occasioned chiefly by the prospect of war with England ;— which fearful prospect induced many of his people to remove to places less exposed, and, by producing a great scarcity of money, rendered it doubly difficult for the remainder to afford him a suitable support. The war was expected generally throughout the Union, some time before it was actually proclaimed ; but by no portion of the public so early perhaps, as by those who, like the inhabitants of Champlain, were peculiarly exposed to its dreadful effects. Hence the difficulty of collecting his stipend had been of some standing ; and now it amounted to an impossibility. He continued however to subsist on the scanty allowance which his people were able to afford him, till after the war was declared ; hoping either that the dreadful calamity would be averted, or that if it should come, Providence might, in some unforeseen manner, prepare the way for his continuance with them in their troubles, at least for a time. But in both these respects, his desires were frustrated. No new means of support were found. And besides, many of his parishioners were called from the scene of his ministrations to enter the army ; while agitation and alarms in view of impending evils, supplanted the accustomed attention of

nearly all the residue, to the message he bore them from the Lord. Of course, the path of duty was plain. To remain longer was impracticable, and if possible, would have been nearly useless. He therefore left Champlain early in July, 1812, and repaired to Middlebury, Vt. the place of his wife's former residence, whither herself and the children had been removed from the scene of danger, some days before.

The reasons his people had for distressing apprehensions, and his own concern for their safety, cannot probably be better shown, than by subjoining part of a petition to the Governor of New York, which, at their desire, he drafted just before his removal, and which, it is understood, was forwarded by the proper municipal authority.

“ To His Excellency, &c.

“ We the inhabitants of the town of Champlain, Clinton County, State of New York, feel ourselves necessitated to present the following Petition :—

“ In the present critical situation of our country, no town perhaps has more cause for serious alarm than this ; for we conceive that none would be so likely to experience the first fatal effects of war.

“ We have for several weeks past observed with much anxiety, the vigorous and uncommon exertions of the king's subjects. They have already raised large forces, which are daily increasing. Their whole attention appears to be turned to

warlike preparations. They do not perhaps think themselves competent to defend the whole Province of Lower Canada ; yet they may feel disposed to seize our defenceless inhabitants, and retire with them into the fortifications of Quebec. We do not, however, apprehend so much danger from the king's troops, as from a horde of miscreants who are skilled in the arts of plundering. From this description of men we already begin to experience insults and depredations. Not only has the fermentation so visible in the British dominions, reached the refugees and unprincipled wretches who are settled near our frontiers ; but the Indians who reside within the limits of Canada, likewise wait with impatience for permission to make clandestine invasions upon our infant settlements. Should the difficulties which exist between our government and that of Great Britain, occasion hostilities, an actual invasion might give us the first information.

“ Living in a frontier town, and our village being within less than two miles from the British settlements, and on the great and only direct land-route from Montreal to our Capital, we must be exposed to the first inroads of the enemy. Hence all the forces which your Excellency might see fit to send into this region after the commencement of hostilities, would come too late to afford us relief. Our circumstances being such, it is not timidity,

but a sense of duty to ourselves, to our families, and to our country, that obliges us to inform your Excellency of our situation.

“ From strict inquiry, it is ascertained that we have 150 men who are capable of bearing arms ;— that we have not more than 15 stand of arms fit for actual service ; that we are entirely destitute of ammunition, and that it is utterly impossible for us to be furnished with either arms or ammunition, unless we can receive assistance from your Excellency. Considering our peculiar circumstances, we presume your Excellency will not deem it impertinent that we earnestly entreat your Excellency to send us a supply of arms and ammunition, and a small force, together with the requisite means to enable us to erect and maintain fortifications for our immediate security.”

Nothing could have been more proper in the case of those few and defenceless borderers, than an application to the Executive of the State for aid ; and nothing more manly and respectful than the whole petition from which the above extracts are taken. And that it was effectual, may be inferred from the fact that repeated mention is made in his own papers, and in letters received from his friends after his removal, of soldiers being early stationed in Champlain, and continued there during a great part of the war.

CHAPTER VI.

Letter relating to Mr P. while at Champlain. Enters on a third mission. Received everywhere with kindness. Helps to repress the evils of war. Visits his own people His kindness to the sick in the camp and among his parishioners. Goes on a fourth mission. Extracts from his Journal. Dreadful sickness continues. Extract from a sermon. Leaves the mission. Preaches at Shoreham. Declines settling there. Preaches two years at Manchester. Chooses not to settle. Serviceable to other churches. Publishes a dissertation. Concern for his people at Champlain.

As Mr. Pettengill had removed from his beloved people, and was now no more to labor with them as their stated pastor, it may be proper to introduce here, some remarks respecting him and his services while at Champlain, contained in a recent letter from the respected pastor of a neighboring parish.

“He came into this vicinity (the second time) an ordained missionary; and every where, where he preached, his labors were blest more or less to Christians and sinners. The solemnity and pathos with which he addressed the Almighty, and preached the truths of the gospel, left a serious impression upon the conscience; and his services were every where spoken of in high terms of ad-

miration. His private visits from house to house, were in the meekness and simplicity of the gospel of Christ. His conversation was ready, apt and impressive; and in many instances carried conviction to the heart of the infidel, the sceptic and the sinner. I have examined a number of persons for church-membership, whose convictions which led on to hopeful conversion, were instrumentally occasioned by hearing his prayers, preaching or conversation. By the force of truth he was always ready to stop the mouths of gainsayers, and opposers of religion; and was the means of the hopeful conversion of Gen. W. a learned and distinguished person, which was followed by a similar happy change in many of his family.

“The name of Pettengill will long live as a missionary in the heart of many a redeemed soul in this region. Many whom he has already met in heaven, it is believed, were made the trophies of divine grace through his instrumentality. I have known some on a dying bed confess that it was by the means of that good man, that they were brought from ‘hell’s dark door’ to a happy death, and a triumphant prospect of a glorious immortality. And often have I heard individuals say, ‘O that good man, Mr. Pettengill!’ Children and

youth loved him because he was simple, humble, courteous and affectionate.

“In the autumn after his installation, I came to C., and, soon becoming acquainted with him, found him a wise counsellor, and affectionate father and friend. At my ordination in February following, he gave me the right hand of fellowship; and never shall I forget how my heart went out to him, when, in all the tenderness of Christian sympathy, he addressed me. I have thought him the most familiar with the Holy Scriptures, and the most apt in relating some story derived from the Bible, touching different cases, of any man of his age, with whom I have been acquainted.

“While my people were in a peculiar state of depression of feeling just before an extensive revival of religion, he preached for me from these words,—‘Comfort ye, comfort ye my people, saith your God.’ I recollect the plan of his discourse to this day. His objects were to show why the people of God need comfort, and then to state what will comfort them. It produced in my own heart, and in the hearts of many others, a remarkable state of feeling, and brought us up to action. I recollect another occurrence which took place at P——. It was a time of great darkness and depression of spirit among Christians. Sin abounded, and the love of many waxed cold.

Brother Pettengill preached from this text :—‘ And the Lord said unto Joshua, Get thee up ; wherefore liest thou thus upon thy face ?’ The sermon had a most wonderful effect. Christians awoke,—were encouraged ; and the result was the hopeful conversion of a number of souls. His influence in P——, though more than thirty miles distant from his own parish, was as great as has been that of any other minister.

“ He could say what few other men could, without giving offence. He had some peculiarities which, had they been found in others, might have amounted to a fault. But in him they were associated with so much artless simplicity, good humor and apparent piety, that, instead of sinking him in the estimation of those who knew him, they served rather to render him the more interesting.

“ I was with him in the heavy affliction he was called to sustain in the sudden and unexpected death of the wife of his youth. He bore it as a Christian, without a murmur. And while many came in to comfort him, he preached Jesus to them, to the astonishment of us all.—He had some severe trials in the church while at Champlain ; such as instances of excommunication, &c. But still the excommunicated felt his worth as a wise and pious man ; and one of them said

to me a number of years afterwards, 'I believe there are few ministers before him.'

"A pious lady of Champlain in whose family he had resided some time, remarked to me,—
'We have had a number of good ministers here since Mr. P. left us, and a great revival of religion; but after all, no one seems to me in all points equal to him. I have never received so much instruction from any other man, and especially so much knowledge of the Bible. Indeed, such was his ability to impart the best instruction, and his skill in administering consolation in times of sickness and peril, that when he was driven from us by the war, my heart was broke, and I can never so highly esteem any other minister.'

"One of the deacons of the church in Champlain lately said to me,—'Mr. Pettengill was universally beloved both as a man and a minister of Jesus Christ. The scourge of war drove him from his field of ministerial labor, and from the fond embraces of his people; but neither war nor death can remove him from the bosom of affection which his flock bore towards him.'

"He was the honored instrument not only of doing much to advance the cause of Christ in this region, during the period of his labors here, but also of laying the foundation in this then comparative

wilderness, of great good for generations to come, himself bearing the burden and heat of the day. The number that united with the church during his residence in Champlain, was *sixty-three*. But could he, just before his removal to a better world, have witnessed the acquisitions that have been made to the church, together with the improvement of the roads and appearances generally, since he left here ; he would have rejoiced, in the recollection of all his fatigues and sufferings in this thinly inhabited part of our country, that God had chosen him to be the happy instrument of preparing the way for the production of so much temporal and spiritual good."

Shortly after his arrival at Middlebury he took a journey to Boston, chiefly for the purpose of obtaining a commission to re-enter the immense field of his former labors as a missionary. He entered upon the duties of this mission on the 21st of August, and spent sixteen weeks in the service of the Mass. Miss. Society. And for the information of those who, whether from ignorance or malevolence, are in the habit of supposing that the life of a missionary is a life of indolence and ease ; it may be well to state that during the period of those few weeks, he assisted in forming a church at Ticonderoga, attended twelve funerals

and many "religious conferences;" visited seven schools and many families; prayed repeatedly with different companies of soldiers, and entreated them to enlist under the banner of Christ; often entered the chambers of the sick and the dying; spent much time in the hospitals of our army; distributed among such of the soldiers and inhabitants as could read, very many Bibles and tracts; administered the sacraments of the New Testament; preached *seventy-four* times, and rode *six hundred and eighty-two* miles. From this summary view of his services, it is manifest that his labors must have been very arduous; and yet he lamented that the state of things throughout that whole tract of country, necessitated him to preach much less frequently than he desired. The attention of the people was distracted not only by the calamities of war, but by the prevalence of a malignant fever, whose ravages had been altogether unparalleled in that extensive region. The majority of the inhabitants in very many places, were necessarily detained from public worship, either by personal illness, or by the kind offices demanded in behalf of others who were sick. And great numbers of the scattered population were kept from places of religious resort, by the impressment of their beasts for the use of the army. But as he preached less than five times a week upon an av-

erage, he had the more opportunity to perform religious offices at the bed-side of the sick, and to administer to the afflicted the instructions, warnings or consolations of the gospel, as they severally needed. The fever proved mortal in an unusual proportion of cases; and prevailed not less among the soldiers for whom no chaplain had been provided, than among the inhabitants of a "tract forty miles square," in which, besides himself, there appears to have been at that time no minister. Notwithstanding, therefore, the causes which operated to prevent the assembling of the people for religious instruction, as he could have wished, it is probable that the benevolent object of his mission was equally answered, by the greater attention which this circumstance enabled him to pay to the moral necessities of the sick and afflicted. Being the sole minister of Christ in that extensive region of distress, it is obvious that but for his valuable services, great multitudes of dying saints and dying sinners would have gone out of the world, without the benefit of offices almost and universally desired by the righteous and the wicked, wherever the gospel is known. Hence his professional assiduities were not only arduous, but doubly welcome. The rebuke of Heaven had fallen upon thousands of the people, and had thus prepared vast numbers to hail him as a messen-

ger of God, to listen to his counsels, and to ask his prayers. And it is the happy lot of few missionaries to be more beloved by those to whom they are sent, than he was by the great mass of the afflicted inhabitants whom he was commissioned to visit.

His report to the Trustees of the Society that employed him, contains the following remarks relative to this period. "I generally met with a cordial reception, and experienced no insult nor direct opposition from any. I have to lament that my labors are attended with so little apparent success ; but would hope however that serious addresses to the youth, solemn warnings to the impenitent, the declarations of the gospel to mourners in Zion, and the presentation of the doctrines of grace to thousands of attentive hearers, through destitute settlements extending about two hundred miles, have, by the blessing of God, produced effects in some measure answerable to the benevolent design of the Society."

Nor while laboring as a missionary, did he forget that he was an ambassador of the Prince of peace. The inhabitants on one side of the line, were in hostile array against those on the other. The jealousies, exasperations, and predatory disposition, which were chargeable on some of the Americans, were amply reciprocated by the neigh-

boring subjects of the king; and it was attended with difficulty to restrain, not only the unprincipled and abandoned, but in some instances, intelligent and respectable people, on both sides of the national line, from acts of aggression dictated by cupidity or hatred. Both classes of borderers were, to a fearful extent, disposed to make a state of war a pretext for trampling alike on civil law, the dictates of humanity, and the ordinary decorum of civilized society. In this alarming posture of affairs, the influence of Mr. Pettengill was very considerable, and very salutary. The proximity of Champlain to the neighboring Province had led him, before the commencement of the war, to form an acquaintance with many of the English, by whom he was still greatly respected. And having a passport to visit various places in Canada, he was, to a considerable extent, the happy instrument of mitigating asperities, and repressing outrages on the borders of both nations. This was a delicate service; and that he performed it so efficiently, and without giving umbrage to the people of either country, proves him to have been a man of no ordinary discretion and prudence. In the above-mentioned Report to the Trustees of the Missionary Society, there is a passage relative to his constant efforts at pacification, which deserves to be subjoined.

“ Though prohibited by my instructions as well as by a sense of duty, from entering into political controversy, it nevertheless appeared to be expedient that I should use my exertions to prevent depredations and bloodshed among neighbors, who were now considered as enemies to one another, on account of their being divided by the Provincial line. For this purpose, I frequently passed into Canada in such a manner as not to offend either government ; preached to the destitute British subjects, and urged them from motives of religion, humanity and personal safety, to restrain themselves, their Indians, and all unprincipled persons from making, under any pretext, depredations upon our defenceless inhabitants. As I had long been in the practice of preaching occasionally in the British dominions, and as a part of my Church and Society belonged there, I received very friendly attentions, without exciting any suspicions. When it was practicable, I held meetings near the line, composed of persons from both sides, and endeavored to address them in an appropriate manner, and to impress it upon their minds that a state of war does not alter the law of Jehovah, which requires us to love our neighbor as ourselves, and to do to others as we would that they should do to us. Perhaps my exertions to repress local hostilities were superflu-

ous; but the assurances I gave and received, tended to quiet many desponding minds. And it is worthy of grateful notice that, though many discovered a willingness to involve these frontier towns in all the horrors of predatory war, not the least injury was sustained from the British, nor from the hundreds of hostile Indians who frequently came in sight of the dwellings of our defenceless inhabitants, armed with the weapons of death."

To his own people at Champlain, he devoted as much of his time as was compatible with his duty to the other portions of his immense field of labor. They were sorely afflicted with the prevailing malady, and with all the evils incident to a military station. Amid these calamities, it was natural for them to spread their sorrows before their pastor, and to cherish the hope of his being again permanently fixed among them. Hence one of his most important parishioners wrote to him;—"I am not without hope that it will be so ordered that we may make a suitable provision for your return. All the people, I believe, lament your absence. There is here a continual scene of confusion and dismay;—sometimes troops for our protection, who despoil us, and sometimes we are threatened and totally unprotected." He visited them several times while on this mission. And

some idea may be formed of their deplorable situation, and of his own ministerial faithfulness, from the following brief notices of his labors among them for a few days.—“ Visited 14 sick soldiers at my house, conversed with them, and prayed in three rooms.”—“ Visited the wounded, sick and dying. There are 25 of the regular troops sick, and 84 of the militia, and a great number of the inhabitants—perhaps 140 in the whole. Five lay dead yesterday, and two have left the world to-day.”—“ Visited the guard-house ; prayed with and exhorted the soldiers. Spent considerable time in the evening with the commanding officer, and three other officers. Prayed with, and solemnly exhorted them.”—“ Heard of several who were seized with sickness last night. Visited an old Christian in great distress, who is apparently near death. Am unwell myself.”

From this interesting mission he returned to his family in Middlebury, in the latter part of December. About the middle of the following February, he entered on another mission to the same destitute and afflicted part of the country. And considering that the horrors of war were not abated, and also that the dreadful epidemic was daily spreading and becoming more malignant, it is obvious that in revisiting that field of toil and danger, he must have partaken largely of the disinter

estedness of Paul, who, while engaged in a similar occupation, counted not his life dear unto himself. It was his intention to have made this also a tour of sixteen weeks; but owing to circumstances beyond his control, he was absent little more than one month. Encouraged by the Board of Missions, who, he had been apprehensive, might disapprove of his having devoted so much of his time to the afflicted, during his former mission, he paid still more attention to them than before. A few brief extracts from his journal during that period, will afford the best view of the affecting scenes he witnessed, and of his solicitude for the bodies and souls of the sufferers. Each paragraph relates to a different date, and generally to a different place.

“*Feb.* 1813. the prevailing fever rages in this place. In the two adjoining towns, containing about 1900 inhabitants, 70 persons have died since last fall. I visited the sick in different places, and preached in the evening.”

—“Attended the funeral of a man who had lost several children, and lately his only son. Preached. Visited a sick woman who had lately lost five children. Spent the night with a man under serious impressions.”

—“Rode to Plattsburg. Sickness prevails through all this country. Some who had been in

the habit of entertaining missionaries were absent, and others sick. Hence I could get no opportunity to preach."

—"Exchanged with Mr. W. the only regular minister within fifty miles of this place, on this side of the lake."

—"Visited a sick person, and called on several families, about thirty persons have died here, (Champlain) since the winter commenced, besides the soldiers."

—"Visited the hospital twice ; conversed with the sick and their attendants ; gave them a Testament and some Tracts, which were gratefully received. One young man at the point of death was in great distress of mind, and extremely anxious to have me with him. There is no chaplain attached to the army. The house which the militia used as a barrack in this place, accidentally took fire, and was consumed. The soldiers awaking from sleep, escaped with difficulty. One of them expressed much joy that though he had lost his watch, he had saved the Bible which I had committed to his care last winter."

—"Visited one family where the woman was sick ;—another, where a woman and her daughter were dangerously ill, the husband and three children being partially recovered ; and another, where both

the parents and their seven children had been dangerously sick together."

—"Visited a sick woman whose son lay at the point of death. One of her children had lately died, and four were recovering from this dreadful disease, which spreads a gloom over all this part of the country."

—"Lodged in a room with a dead man! who has left a wife and seven children. One of them, together with many others in the neighborhood, was this day violently seized with this alarming disorder. Thirty have died in this place, within little more than two months."

—"Attended the funeral of a man who has left a large family.—Preached twice. Visited several sick persons. There is at present an unusual attention to religion in this place. The meetings are frequent and crowded. Many are alarmed and disposed to inquire what they must do to be saved. Some have recently obtained hope. There is no minister of any denomination within about thirty miles!"

—"Preached at the funeral of a child whose father was dying, and whose mother was very sick. He was in great distress, and yet I could not persuade the family to dispense with the sermon."

The above extracts present a fair specimen of the melancholy office which he was called upon

to perform from day to day ; and he closes the account with these summary remarks ;—" I spent about five weeks in the service of the society, rode above two hundred miles, on missionary ground, preached thirty two times, administered the Lord's supper once, attended several religious conferences and ten funerals, and prayed and conversed with many sick persons who viewed themselves as on the brink of eternity. Such was the malignity of this epidemical disease, which raged through Vermont and all the northern parts of the State of New-York, that when any were attacked by it, they expected to die within four or five days. Some died within two or three days ; some lingered a long time and then suddenly died ; many died in consequence of a relapse ; many have been reduced to a consumptive habit, and few have as yet completely recovered. The sickness has abated in most of the towns ; but the mournful effects will long appear."

In rendering these kind attentions to the sick and bereaved, at the hazard of his own life, he strikingly exemplified what he had strenuously inculcated as an important ministerial duty, in an ordination sermon delivered in Potsdam the preceding year. That discourse was published, and the passage alluded to is worthy of an insertion in this place.—" He (the minister) must visit the

sick and dying, to manifest his benevolent regard for those who are about to quit the abodes of mortals. There is indeed, but little reason to expect that those who have neglected religion while in health, will savingly embrace it when on a dying bed. But still, they are not beyond the reach of saving mercy. He who pardoned the penitent thief on the cross, can give spiritual life to dying sinners. A minister must seek the salvation of his people as long as they remain on the shores of time. As he is to sow the seed in the morning, so he must not withhold his hand in the evening. In the hour of death, the righteous have peculiar cause to rejoice. Their toils and troubles are at an end, and they are about to enter that blissful state where sickness and sorrow can never come. But view a sinner on a dying bed!—one who had neglected the great salvation till the last sands of life are falling! all his worldly joys have fled. His friends seek in vain to afford him relief. Where can he obtain consolation now? Languishing, panting for breath, despairing of life, he begins perhaps to turn his attention to the concerns of his immortal soul. He sees that he has entirely neglected the proper business of life, and made no preparation for death. He is overwhelmed with guilt and remorse. He trembles at the thought of eternity. He has no confidence

in God,—no hope of future bliss. In distress of body and mind, he tries to pray. But his heart is hard, his thoughts confused, his whole soul filled with darkness. His distress seems as a prelude to more severe pains as an anticipation of everlasting wo. What can be done to afford him peace? shall we persuade him that he may be saved without a change of heart, or that his heart is already changed? To do this, would be to render his destruction certain for the sake of giving him momentary comfort! For if he be deceived now, he is lost for ever. However painful it may be, the minister must be faithful, and show him the only way in which he can be saved.—A minister will sometimes be called to the house of mourning, to sympathize with afflicted friends. Here he may be tempted to alleviate their distress at the expense of official fidelity. It becomes him to consider however, that while he is not to judge the dead, he is to teach the living how to derive improvement from the providences of Heaven. If mourners are pious, he may comfort them with the assurance that all their troubles are designed for their good, and will ultimately prove real blessings. But what right has he to speak comfortably to the wicked, when he knows that *there is no peace to them*, and that their affliction is a severe reproof for their wickedness, and a solemn call for

them to be also ready ? He must therefore seize the advantage which funeral occasions will afford him, for impressing serious and alarming truths on the conscience, and for calling upon the living to prepare immediately for death."

The unusual depth of snow which rendered the roads in his field of missionary service nearly impassable, together with sickness in his own family, constrained him to leave this mission before one third of the term for which he was engaged had expired. And as he found his health too much enfeebled to sustain any longer the labors and privations incident to what may be appropriately called an *apostolic life*, he proposed now to preach chiefly in places where there might be a prospect of his permanent settlement ; for in his views, it was morally certain that his flock in Champlain would not soon, if indeed in the course of several years, be in circumstances to afford him a comfortable maintenance. Accordingly on the 29th of April he went to Shoreham in Vermont, and after supplying the people of that flourishing place fifteen Sabbaths, he received a unanimous invitation to become their pastor. The place itself was inviting. The salary proposed was regarded as competent, and the unanimity of the people was a most agreeable circumstance. Still he declined the offer. He feared that the proximity of

the town to the lake would operate to the injury of his health, as the vicinity of Champlain to the same waters had formerly done. Indeed he was now exceedingly infirm. His former hypochondriacal affection returned upon him with great power, and filled his mind with discouragement and gloom. And though he was at no time the subject of mental derangement; yet like many others laboring under great nervous debility, he cherished certain impressions respecting the means of preserving what little health yet remained to him, which were in some degree visionary and fantastic. These peculiarities were few and harmless. Every person who was acquainted with him understood their cause; and upon the improvement of his health, they entirely ceased.

About the middle of July he went to Manchester, a half shire town in Bennington Co. Vt. After preaching there three Sabbaths, he received an invitation to supply the pulpit for a year. Influenced by a regard to the healthfulness of the place, and by a fair prospect of usefulness, he complied with the proposal. The result was, that he remained with that people more than two years. When he first arrived, he found the ecclesiastical society small, and the church in a declining state. By the blessing of God on his exertions however, the church received considerable accessions, and the congre-

gation was greatly increased. Their prosperity under his ministrations, naturally led them to desire his permanent settlement among them. But as the stipend which they offered would have been barely sufficient in ordinary times, and was peculiarly inadequate when the calamities of war had nearly doubled the necessary expenses of a family, he wisely chose to avoid the moral certainty of being shortly dismissed, by declining the overture of settlement.

While resident in Manchester, besides diligently serving the congregation of which he had the temporary charge, he displayed his characteristic concern and activity in relation to the interests of other churches. If parishes in the vicinity were favored with revivals, he was sure to be present as a friend and helper; and sometimes he was sent for from places considerably remote, as an able assistant on such occasions.

His sound judgment, and extensive acquaintance with churches perplexed with cases of discipline, and other internal difficulties, being known soon after he came to Manchester, he was called upon to take a part in ecclesiastical councils, on occasions of great importance. Thus he was of singular service to the church in Rupert, in its efforts to administer gospel discipline to a member who had added the sin of refractoriness to the

odious crime which was originally charged upon him. Most churches of nearly every denomination have indulgently passed over the crime alluded to, by requiring, if indeed any thing be required, not that the parties, if single, marry each other, as well as publicly acknowledge their guilt; but that they simply do the latter. Thus much trouble is avoided, and the public are satisfied, easily indeed, but whether justly is questionable. But to the perpetual honor of the above-mentioned church it ought to be stated that they were unanimous in the decision, that the crime of the delinquent whom they were laboring to reclaim, "imposed on him a moral obligation to marry" the partner of his guilt. Short of this, they justly refused to accept of any confession he might offer, as a satisfactory evidence of evangelical contrition. In this decision, the church were sustained by the Council which was convened at the request of the accused, and of numbers belonging to the society, who affected to believe that he was treated with rigor and cruelty. Mr Pettengill had thoroughly investigated the subject, and was of eminent service to his colleagues in their deliberations upon it. And immediately after the result of the Council was read in public, he exhibited a dissertation which, by fully detailing the Scriptural and prudential reasons that swayed the minds of

the Council, tended to convince the whole audience, that the previous decision of the church was demanded both by revelation and reason. This dissertation, bearing the title of "Fornication binds the criminal parties to marry," was shortly afterwards published, and did equal honor to his understanding and his heart.

But amid all his labors for the spiritual benefit of others, he ceased not to sympathize with his flock at Champlain, and to impart to them, as he had opportunity, appropriate counsels and encouragement. This is sufficiently evident from a letter to a distinguished member of his church, dated Manchester, July 20, 1814.—"I sympathize with you, and pray God to remove your embarrassments. I think of you, particularly on the Sabbath. When I can peacefully meet with the people of God to worship him, my mind is led to reflect on your situation, compared with what it has been."

"I feel distressed for the church. Though I do not know any thing particular about them; yet I fear that the rumors and tumults of the place, divert their attention from those things which relate to Christ's kingdom, and that they do not appear bold in the cause of God, *where Satan's seat is*. O that Christians in Champlain may realize what an opportunity God is now giving

them, to show to the world the blessed effects of the real spirit of Christianity ; and that they may come out, be separate, and let it fully appear to the hosts of infidels and blasphemers around them, that they have the spirit of Christ, and are not ashamed of his cause. Do request every brother of the church to watch and pray, to maintain religion in his family, to converse much on the truths of the Gospel, to exhort one another, and to meet frequently for prayer. Entreat them not to dispute with any about worldly things, and not let the concerns of the world engross their attention. Let infidels—let all those who have their portion in this life, meditate on war, and engage in scenes of blood ; but it becomes the disciples of Jesus to remember that their Master's kingdom is not of this world.

“ God is reviving his work in many places, in a glorious manner. O that he may again visit Champlain. Do not despair. Nothing is impossible with him.

“ It is doubtful whether it will ever be consistent for me to remove my family to Champlain. I have almost despaired of this. But I do hope that the ordinances of the Gospel may again be regularly administered among you.—I sometimes feel an anxious wish to warn every one of you from house to house with tears. But I am not

certain that I should be any more faithful than formerly, were I to be among you again. I am dependant on the grace of God for every holy desire and resolution. I know I preached the truth. I gave many solemn warnings to the people, and think I prayed for them with sincere desires. O that the seed sown there may, by the blessing of God, have great effect, and that the fruits of it may be abiding.

“I think of the dear youth who are attending the school of vice in Champlain. Must we conclude that they are all vessels of wrath fitting for destruction? I hope that some of them may be plucked as brands from the burning. Remind the church of their solemn obligations to their children, to keep them at home as much as may be consistent, *till the indignation be overpast*, to instruct them in the ways of the Lord, to catechise them, and pray with them. I hope to see you soon; but it is uncertain. Pray for me.

Yours, &c.

A. PETTENGILL.”

CHAPTER VII.

Leaves Manchester. Visits South Farms. Invited to settle. Dismissed from his flock at Champlain. Installation. Is much among his people. Series of sermons. Pupils from the Sandwich Islands. Revival. Description of an evening meeting. Loses a child. Troubles in his parish. Council called. Temperance address. Increase of commotion. Meeting of Conso-
ciation. Difficulties continue. His dismissal.

DURING Mr. Pettengill's residence at Manchester, he had several invitations to visit other places, and preach as a candidate for settlement. One of these was from a flourishing town in Montgomery county, in the State of New York. The situation on many accounts was agreeable. The application was urgent, and the stipend which he had reason to expect, would have been adequate to the support of his family, now becoming numerous. But he had long been convinced that a more southern climate would be serviceable to his health, which had often been seriously injured by the winters of the north. Therefore, declining all other applications, he readily complied with a request to visit the people in South Farms, a parish in the township of Litchfield, Connecticut. He arrived there Nov. 18, 1815.

Previous to his arrival however, the parish had been so divided in opinion respecting another worthy candidate who had labored among them, and whom a respectable majority had invited to become their pastor, that the Consociation, when assembled for the purpose of installing him, thought it inexpedient to proceed to the service. As might have been expected, the disappointment of one portion of the people, and the gratification of the other, occasioned by this prudent step of the Consociation, were followed by a considerable increase of acrimony and dissension. The majority would naturally be inclined to use language calculated to irritate the minority; and these again would as naturally be disposed to indulge in expressions of triumph, equally fitted to exasperate the ill will of the others. So great were the alienation and discord among the people, as to afford small hope that the parish would soon be very generally united in any candidate whom they might employ.

Mr. Pettengill had been at South Farms but a short time, before he discovered the deplorable effects of the original dissension; and though he knew of no person directly opposed to himself, and found many of both parties anxious that he should become their pastor; still, he was very doubtful as to the result of the meeting which was shortly to be held, for the purpose of ascer-

taining the minds of the people respecting his settlement among them. The following portion of a letter to his wife at that time, affords a happy specimen of solicitude tempered by a calm reliance on God.—“My prospects are on the whole, I think, as favorable as could be expected. I do not learn that any are opposed to me. The opposers of Mr. W. are apparently very friendly. His friends are likewise very cordial; though some of them, I imagine, are still unwilling to give him up, as he remains unsettled. He and his wife have been here most of the week. They are both very desirous that I should settle here.

“Preparations are now making for the purpose of giving me a call. But I find there is some division respecting the manner of doing it.—How the matter will terminate, it is difficult to say. I believe, however, there will really be a meeting the second week in January. If they can agree how to proceed, they will probably divide respecting the salary. I mention these things, that your mind may be prepared for the worst. If it be best that I should settle here, God will provide the way. I have nothing to do but to commit myself to him, and act the part of a faithful minister while he continues me here. I hope you will daily remember my case at the throne of grace.

“As I cannot foresee what will be the result of

the meeting, it is impossible to determine how soon it will be expedient for me to return to you. I am desirous of seeing you, but I am very comfortable, and contented to remain here for the present. I hope that through the blessing of Heaven, we may soon be in a situation to rejoice together, and unitedly return thanks, to the Giver of every good and perfect gift. But let us be submissive to the God of all grace and consolation, respecting our worldly circumstances ; and so live on earth as that we may, on good ground, anticipate the time when we shall meet in Heaven to part no more."

He did not, however, wait for the expected meeting of the parish, but set out on a journey to his family in Manchester, on the 8th of Jan., having attended numerous religious meetings on the week days, and visited nearly every family belonging to the society, during the seven weeks which he spent in the place. Shortly after his departure, the church and society forwarded to him an invitation to settle with them in the gospel ministry. The call, though not unanimous, was sufficiently so, to incline him to accept it. But he was still the pastor of another flock ; and before he could return a favorable answer to the communication from South Farms, a journey to Champlain was requisite. This he performed and on the the 21st

Feb., was released from his pastoral charge in that place. And in the minutes of the council that dismissed him, it is stated :—" The church bear testimony to the exemplary deportment, Christian character, and ministerial abilities of their beloved pastor ; and with *reluctance* and *grief*, consent to his departure from them."

On the 30th of March, he signified his acceptance of the call he had received from the parish of South Farms, and was installed April 17, 1816. During his residence with that people, there was little so peculiar in his occupation, or so eventful in his life, as to require particular mention. Stationed now in one of the older settlements in New England, where the character and habits of the bulk of the people are remarkably homogeneous, and where of course, the duties of the sacred office are settled and well defined, he had few occasions for the exhibition of graces, or the performance of services, that were not demanded of his brethren throughout the county and the State. Still there are a few notices respecting him while there, which, whether peculiar or otherwise, it may be useful to record.

His fidelity in the discharge of what is sometimes rather technically called *parochial* duty, was highly creditable to him as a man of industry and piety. He was much abroad among his people.

His habits while in college, and afterwards while traversing the new settlements as a missionary, eminently fitted him to delight in religious visits, and had matured his capacity to render them improving to others. His general knowledge was extensive, his mode of communication familiar and easy, and his interest in the intellectual and moral culture of his parishioners, deep and constant. His intelligence commended him to people of cultivated understandings,—his humility, to persons in the lower walks of life,—his knowledge of casuistry, to such as were perplexed with honest scruples, and his ardent piety, to all who loved our Lord Jesus Christ in sincerity. These personal qualifications, combined with a naturally strong relish for society, brought him much into contact with his flock, and greatly to their advantage. Surely his character and motives were not duly appreciated, when the fact of his having visited almost the whole parish previous to his installation, was, by certain persons, brought against him as an article of charge, and imputed to a sinister design.

It spoke well for his industry also that, although he had previously amassed a large stock of sermons, he seldom made any direct use of them, except when the preparation of new discourses was rendered difficult or impossible, by the urgen-

cy of paramount duties. While some others of less studious habits, would have made such a treasure an excuse for remitting their diligence in the study; he valued his former sermons, chiefly because the composition of them had been the means of qualifying himself to prepare others of greater merit. On the table of almost no minister who has remained with the people of his first choice, can there be found more papers containing texts to be preached upon, plans of sermons, and hints for such plans, than were ordinarily to be seen on his; and of all the brethren in the vicinity there were none more active than himself both in proposing and eliciting, in the ministerial circle, themes to be discussed in the pulpit. He loved investigation, and shrinking from no labor that might increase the prospect of his usefulness, it was not often that his flock were not fed with food selected and prepared especially for their use.

To excite the attention of his hearers, and lead them to the study of the Bible in the chronological order of its contents, he adopted a somewhat novel but very useful course. He commenced a long series of discourses, beginning with the first chapter of Genesis, and taking in succession almost every text, which struck his mind as affording a profitable subject for public discussion. Nearly every chapter as far as he went, furnished him

with at least one text, and most chapters with two or more. The plan combined, to a great extent, the advantages of regular exposition, with those of formal discussion and close application. Thus almost every historical event, miraculous interposition, moral precept and doctrinal truth, were brought before his congregation, in the order of their occurrence on the sacred pages ; and the instruction to be derived from each, as modified by the context, were carefully pointed out. The people generally, were much interested in this course of sermons. As they could often anticipate the passage that was next to be brought into view, not a few of them examined it with care, previous to the public discussion ; from which they returned to investigate the passage anew, in the light of what had been advanced from the pulpit. It was Mr. Pettengill's intention when he entered upon this course, to have continued it through at least all the historical portions of the Bible. He did not commence it till several years after his connexion with his present people ; but at the time of his dismissal, he had prepared towards a hundred discourses belonging to this interesting series.

In Nov. 1816, several natives of the Sandwich Islands, previous to their connexion with the Foreign Mission school at Cornwall, were com-

mitted to his care and received into his family, as pupils. Among these were the lamented Henry Obookiah, who was called home to Christ while qualifying himself to proclaim the gospel to his heathen brethren;—and Thomas Hoopoo, now laboring as an efficient auxiliary to our missionaries in those Islands. They were permitted to witness his example and receive his instructions, nearly half a year. And when it shall be disclosed how much these Continents shall have been indebted to his agency in helping to form the characters of Newell and Ashmun; it may appear that his influence on these Isles of the Sea, thus mediately exerted, was no less salutary.

If he was indefatigable in his study and the pulpit, he was not less so in different parts of his parish during the week time. Not only the school-houses, but various dwellings of his people, filled sometimes to overflowing, were made to resound with his voice by day and by night. Thus he was instant in season and out of season. And notwithstanding some peculiarly untoward and disheartening circumstances, his efforts were crowned with a blessing. The Spirit of God descended upon many of his people, in the years 1818 and 1819; and although the revival was confined mostly to one section of the parish, num-

bers were hopefully turned from the power of Satan unto God. Of these, eighteen were received into the church at one time, and some others afterwards.

The following part of a letter to a pious correspondent in Champlain, deserves to be inserted, as it describes an interesting scene connected with the early part of this revival, and also as it discloses his still affectionate remembrance of his former flock, and his efforts to promote their spiritual good.

“God has been pleased to favor us with a season of refreshing. Half of my church have at length awaked. Twelve or more of the youth have recently obtained hope in Christ. Many are deeply impressed. We have very strong expectations of a general revival. Pray that we may not be disappointed. At the west part of my society which is thinly settled, I have two evening meetings in a week, in a ball-room. Sometimes three hundred attend. We have besides, two or three other meetings in the evening which are well attended.

“Soon after the revival began, I attended a meeting at a private house, which was filled. I dismissed the people at 9 o'clock, but none retired. It was soon found that several of the youths who had been stupid and giddy, were so borne down by a sense of their sins, and exposure to the end-

less wrath of God, that they were unable to help themselves. Their extreme agony and heart-rending cries produced such sympathy, that nearly the whole congregation were in tears. At 10 o'clock, I *urged* the people to retire. But some tarried all night, and I among the rest. Eight or nine of those who were the most distressed, obtained relief in a few days. Since that, the work has been more calm and gradual. Rev. Mr. Beecher, in whose society the work commenced, informs me that he had a similar meeting, and could not induce the people to retire till 11 o'clock at night.

“ One little girl about five years old, has been the subject of convictions, and now gives as much evidence of being truly converted, as her age and degree of knowledge will permit.

“ If professors of religion in Champlain will arise, and humbly and believingly labor with all their might to obtain a revival, God will shower salvation down. Be entreated to exert your influence to effect this. Tell the brethren and sisters that they have enlisted into the service of Christ, and are sacredly bound to exert themselves to the utmost to promote his cause. Show those who are without, that you are laboring to enter into that rest which God has promised, and that you are solicitous to induce them to go with you.

Urge them as you have opportunity, to come to Christ. They will not be offended by your reproof and entreaties, if they find that you are influenced by a benevolent regard for their best interest."

"As he had drunk deep of the cup of affliction, while laboring as the stated pastor of his former people, so that the hand of God touched him here also. On the 23d of March 1820, he was called to commit to the grave an uncommonly promising little son, in the third year of his age. The complaint of this lovely child was peculiarly calculated to fill the parental heart with anguish. But the effect of the chastisement was great and salutary. It obviously increased in the parent that enviable but nameless feeling, in which were united the gravity of sorrow and the cheerfulness of submission. It is believed that no bereaved parent will demand an apology for the insertion of the following brief account of the sickness and death of that child, which Mr. Pettengill recorded for his own private use. "The swelling is exceeding large, and has almost filled his mouth. His breathing is extremely laborious. We were called up last night to see him die. He however revived. A deep incision was made in his mouth, and under his ear; but nothing but blood was emitted. He lingered till the 19th of March (nearly four

months) when his brain was evidently pressed. One eye was crowded from the socket and destroyed; the other was turned up into his head. He still appeared to have his reason; was pleased with singing, and would frequently say in his broken manner, 'Sing more.' He was a lovely child. Through his long and distressing sickness, he was as quiet as a lamb."

But he had other severe trials which none but ministers of the gospel can know, and of which, through the mercy of God, some of them even, have no experience. His people were never universally united in him. He found them, as has been before remarked, in a deplorably divided state; and his settlement did not result, as was hoped, in the restoration of entire harmony. Although the number of those who opposed his installation was small, and although a portion of them were understood by the Consociation to intimate, that if he were placed over them in the Lord, they should sit quietly under his ministry; yet the disaffection shortly after his settlement, began to be alarming both by its openness and its gradual diffusion.

To go fully into a historical detail of the difficulties which ensued, would be not only an invidious and painful task, but a departure from the main design of this Memoir. Those difficulties

are past. His people were happily united in his worthy successor ; and he himself has gone to his rest. But as it became necessary in process of time, to submit to ecclesiastical tribunals certain matters which by some were thought to implicate his character, justice to his memory requires that the decisions of those judicatories, so far as they related to him, be presented.

On the 13th of Jan. 1818, a select Council of ministers and delegates were called from a distance to investigate the deplorable state of things in the parish, and to give appropriate advice. And in their remarks to the church they say :—" We have discovered nothing in the course of this very particular and lengthy discussion to impeach the orthodoxy or discretion of the Pastor ; and the Council hope that the Minority will feel on due reflection, that there can be no sufficient reason for withdrawing from the ministry of so good and faithful a Pastor."

But the advice of the Council was of no avail to the restoration of harmony among the people. The disastrous excitement from causes which, in other circumstances, would have produced little or no unhallowed feeling, was not only prolonged, but augmented. Hence it became exceedingly difficult for the Pastor to take any step in the discharge of his official duties, without rendering

himself obnoxious to illiberal remark, or direct opposition.

But in nothing did he give more offence to numbers, than in his benevolent, and, it is believed, judicious efforts to stay the progress of intemperance. The cause of temperance had from his youth, lain near to his heart. In college, he was its open and laborious advocate; and not a few of his most benevolent and splendid efforts for the good of his fellow students, consisted in his bold and vigorous advocacy for strict temperance. And during all his subsequent life, his epistolary correspondence with his relatives, and some of his other friends, not unfrequently relates as much to this important subject as to any other. Feeling so intensely as he did, and using his best efforts to guard his distant friends against the evils of intemperance, it was not to have been supposed that he would utterly hold his peace among the people of his own parish. That the undue use of ardent spirit prevailed to a greater degree among his own people, than in other parishes generally, cannot be admitted.—Surely it was not supposed by himself. But that some of his parishioners were drunkards, and that the bulk of them, like the great body of perhaps every other community at that period, were in the habit of using spirit almost or quite daily, was sufficient to fill him with alarm,

and prompt him to labor in the cause of reform. At his instance, therefore, a number of the most respectable people in his parish agreed to meet, in company with such others as might choose to assemble, in order "to consult together respecting the most suitable measures that might be taken to prevent the unnecessary use of ardent spirits, and to form a Society for that purpose, if it should appear expedient." Such was the language of a writing signed by those individuals for the purpose of specifying the particular objects of the contemplated meeting, and of certifying their own determination to attend it.

At that meeting, which took place in June 1820, Mr. Pettengill delivered an address, in which he pourtrayed the evils of intemperance, and stated his own opinion as to the number of tipplers, and the probable quantity of spirits annually consumed within the bounds of the parish. This, while it irritated most of his opposers, gave unreasonable offence to some others who had ranked themselves on the side of his friends. Had he inculcated the modern doctrine of entire abstinence in all cases of ordinary health,—the only doctrine, the practical belief of which promises any considerable and lasting diminution of the evil in question,—it is difficult to say what convulsions would have ensued. But he did not go to that very desirable and

necessary extent ; although he approached nearer to it than most religious teachers in those times of comparative darkness, when as yet, the noble discovery of the true and only remedy against intemperance was not made, viz. entire abstinence. He pleaded ably against the use of spirituous liquors by persons in health, and against giving it to visitors or laborers ; but he allowed that it might be serviceable in cases of uncommon fatigue, great exposure to wet or cold, and in old age. Hitherto he himself had learned no further ; of course he taught not beyond this point.

The following earnest appeal to his auditors, extracted from the address referred to above, will be read by many with deep interest, not only on account of its intrinsic excellence, but because it is the offspring of a bold and original mind which, at that early period, had advanced to the very threshold of the discovery just alluded to, and was, perhaps, the first in the State to project the formation of a Temperance Society.

“ God calls on us to exert all the influence he has given us to prevent this moral contagion from spreading ;—to arrest the progress of death, and save the rising generation. We have but a short time to live. What we do to benefit our fellow creatures, must be done quickly. Here is a work to do that we cannot leave to posterity. If we

shrink from it, they will not be able to perform it. O what misery will descend to them, unless the curse be averted by our exertions! *Now*, there are many sober judicious men on the stage who can, by united exertions, stem the torrent of intemperance; but if the present generation do nothing on the subject, the evil will increase, and overwhelm those who follow us.

“ Can you endure the thought that this delightful place should be converted into a Sodom? I have traveled through a considerable part of five States, and made some observations on the various towns that have come to my view; but I think I can say that I never have yet seen a place more delightfully situated than this is, nor a place where the inhabitants had an opportunity to enjoy more of the comforts of life. This place is remarkably healthful, and well supplied with wood and water; and the land sufficiently fertile, is capable of yielding much more than enough to supply the wants of the inhabitants. Here the advantages of education have been extensively enjoyed; and here religion has been repeatedly revived. The providence of God has in every respect, distinguished this place by mercies. And yet many are ready to cry out, ‘ Hard times!’—‘ How scarce money is!’—But what has made the times hard? We have not, to such an extent as the frontier settle-

ments, been oppressed by embargo and war ; nor have we like the manufacturing towns, been subject to the embarrassments which the sudden political changes of the world have produced. There has been no drought or frost to destroy the fruits of the earth ; and there has been no wasting sickness to impoverish us.

“ Now, were we a strictly temperate people, we might as a community enjoy not only all the comforts, but most of the luxuries of life, notwithstanding the times. But our surplus produce has been consumed in the stills to procure poisonous liquor, and our money has been sent to support slavery in the West Indies, as well as to procure the means of subjecting ourselves to a slavery ten times more dreadful.—Hard times, sure enough ! And the times will be harder still, unless there is a speedy reformation. Should the earth yield a thousand fold spontaneously, and gold and silver become as plenty as the stones of the street, the times would be hard, so long as the inhabitants weekly drank —— gallons of ardent spirits. This is a greater curse than would be blasting and mildew through our fields, or even a pestilence that walketh in darkness. It destroys property, reputation and health, and sinks immortal souls to perdition.

“ But you will ask, ‘What can be done?

Something can and must be done to check the horrid evil, or we are a ruined people. Will you sit down and fold your hands, and say that the health, prosperity, reputation and beauty of South Farms are gone for ever!—that there is no balm in Gilead!—no remedy!—The practice of drinking must be rendered disreputable. This will be done, if the sober part of the community unitedly express their feelings relative to this subject, and at the same time avoid the appearance of evil themselves.—One cannot do this alone. Should he attempt it, his motives would not be appreciated. He would be considered as stingy or parsimonious, or contracted in his views. But let us unitedly agree to do this, and publicly express our feelings, and then it will be seen that we act on principle,—that we restrain ourselves for the public good,—in a word, that we are influenced by benevolence.

“ This is not the work of a day, nor of a year. We must continue it through life. The moral societies formed a few years ago, did a great deal of good, and would have done much more, had they been continued. But as soon as they relaxed, intemperance rolled in again like a flood. We now have opportunity to render the practice of drinking disreputable in this place. Do this, and you will restrain the great mass of the community.

None will be found tippling at the stores, except those who are lost to all sense of shame and honor, and they may be restrained by the execution of the laws. We must not believe, for a moment, that the evil is incurable. The expression of such fears tends to encourage the vice. I do not believe that drunkards are able to bear down all the virtue, integrity and good sense of this place."

Notwithstanding the general ignorance, and general corruption of public opinion, on this subject at that time, it seems strange that an address, combining so much "good sense," benevolence and mildness, should have had the effect to awaken more prejudice, and increase the existing ferment among his people. But this was in fact the case.

Dissatisfaction with the pastor and dissension among the people, continued without abatement till, at his request and in concurrence with the committee of the church, the Consociation were called "to investigate certain reports in circulation injurious to his character." They convened April 10, 1821, and continued their sessions four days. In their result they say, "we still regard Mr. Pettengill, as we ever have done, as a sound, faithful and judicious minister of the gospel." And they added, "Mr. Pettengill has done nothing by which in our opinion, he has forfeited his

reputation as a judicious and able preacher of the gospel, and a faithful, wise and devoted pastor of the flock committed to his care."

But as asperities were not allayed by the agency of the Consociation, and as there was no reasonable prospect that the people would ever become sufficiently united in him as their pastor, he was at his own request, dismissed from them Jan. 9, 1822. And that nothing had as yet occurred to impair his Christian and ministerial character, may be inferred from the following sentence extracted from the minutes of the Consociation. "We sympathize with our brother in the trials to which he has long been, and still is subjected, and rejoice that we can cordially recommend him to the churches as a minister in good and regular standing ; and at the same time we unite in our prayers for his future prosperity and success."

Had the parish been united in opinion and feeling when he came into the place, there is little reason to doubt that he would have continued there beloved by all, till the day of his death. But the divisions and contentions which he had no agency in originating, and which, though they continued to increase, were not aggravated, it is believed, by any unchristian conduct on his part, rendered the separation necessary no less in the judgment of the Consociation, than in his own view, and that of the people.

CHAPTER VIII.

Removes from the scene of controversy. Preaches at Salem. Is invited to settle. Accepts the call, but defers settlement. Is installed. His situation desirable. Superintends a school. His attention to astronomy. Publishes a manual on the subject. Invents the Stellarota. Description of the instrument. Successful in his school. Laborious in his parish. Revival of religion. The work is checked. Feels for the church in Champlain. His attention to the subject of prophecy. The two witnesses. Sermon on the seventh trumpet. Chart of prophecy. Last interview with Mr. Ashmun. Letter to the father of Mr. A.

To prevent the possible increase of discord, which Mr. Pettengill's bare residence in South Farms might occasion, as well as to avoid the imputations and other trials, to which a longer familiarity with the scene of controversy might subject him, he removed with his family, sometime in March, to a neighboring parish. And after visiting two or three vacant congregations in the State of New York, he complied with an invitation to supply the pulpit in Salem, a parish in the township of Waterbury, and county of New Haven.

His first sermon in that place was delivered May 5th; and on the twentieth of the same month, the people gave him an unanimous call to

take the pastoral care of them in the Lord. He returned an affirmative answer, on the 17th of the following month. And although he continued to labor with them, he judiciously chose to defer his installation for a considerable time. They had heard him but three sabbaths, before they chose him to be their minister ; and he thought it possible that a longer acquaintance with him and his performances, might modify the general sentiment now so much in his favor. And besides, as Salem was but about fifteen miles from the parish he had just left, he deemed it advisable for a while to await the effect which any unfavorable reports from the latter place might have to diminish the present warm attachment of the people to himself. In this he displayed much of his characteristic considerateness and prudence. It is believed however, that no such reports followed him to his disadvantage. And it is certain that the same unanimity continued among the people at Salem, which existed when they first requested him to become their pastor. Accordingly, he was installed Jan. 1, 1823. When he removed his family thither, the July preceding, he very pleasantly remarked, " I am doing as Abram did, ' going on still toward the south. ' "

The parish was small, and for several years had been destitute of a pastor. Yet, owing to the

ministry of the word which, with some help from the Domestic Missionary Society of Conn. had been generally maintained ; and especially to the outpourings of the Spirit which, in one instance, were general and powerful, both the church and congregation were preserved from any considerable decay. The early effect of his labors, was the increase of the Society in respect to numbers and pecuniary ability. The drooping heads were raised, and the feeble knees were strengthened. Secular business seemed to receive a new impulse, and, as is usual, when Christ's institutions are maintained and revered, larger measures of worldly prosperity were extensively enjoyed.

Previous to his settlement here, he had never been in circumstances altogether so inviting. At Champlain, he had an affectionate people ; but he was annoyed from the first by penury, and soon by the distraction of war. And such was the state of things at South Farms during nearly the whole of his ministry there, that with all his patience and equanimity, his soul was exceedingly tried. But here he found rest ; and was more than once heard to remark, that his residence at Salem was the most quiet and pleasant period of his life ; and also, that his situation was so desirable, that he could not but entertain apprehensions

of some sore providential visitation upon himself or his family.

That a man of his piety and attainments, and placed in such pleasing circumstances, should have labored with fidelity and with success, was to have been expected. He early entered on the important work of visiting his people from house to house, and continued to prosecute it as his other avocations and health would allow. And if there were any who, from a censorious disposition, or from an almost venial ignorance of the multiplicity of duties which devolve on a minister, were inclined to complain that they were not visited with sufficient frequency ; still the instances were few ; and it is not known that among all the Protestants there is a single settled minister, who, however faithful he may be in this respect, entirely escapes the imputation of deficiency.

As advantages for the attainment of an education superior to what was gained in the common schools, had seldom been afforded to the youth of his congregation, his tender regard for their best good induced him, during several winters, to superadd to all his toilsome duties as a minister, the task of initiating such of them as desired the privilege, into the first principles of a thorough education. To encourage general attendance, he exacted but a small compensation for his servi-

ces ; and that his pupils might not be disheartened by his absence, he commonly denied himself the privilege of attending the periodical meetings of his brethren in the ministry.

As he was particularly fond of imparting instruction to the young, so he was eminently fitted for the employment by his natural and moral qualities. His statements were clear, his illustrations simple and striking, and his patience with even the dullest of his pupils, nearly invincible. He was remarkably pleased with the science of Astronomy, not only because of the physical grandeur of its stupendous objects, but chiefly on account of its tendency to improve the heart, by a disclosure of the wisdom, power, and majesty of God. Hence he took very special pains to imbue the minds of his pupils with a knowledge of the main principles and phenomena of this most exalted science. Nay, so eminently beneficial did he believe the moral tendency of such knowledge to be, that he regarded it as the imperious *duty* of all persons to engage in the pursuit of it, to the full extent of their opportunities and means. And it has been thought that few students, enjoying the advantage of formal lectures, illustrated by an extensive apparatus, gain a more thorough insight into some parts of the subject, than did a large proportion of the members of his school.

This was owing to the joint influence of three causes ; viz. the extent of his own attainments and interest in the science,—the publication of a small volume on the subject, which he designed chiefly for schools,—and the invention of an instrument intended to answer the purpose of a celestial globe. The book is entitled “ *A view of the Heavens, or familiar lessons on Astronomy.*”

It contains sixteen lessons, and a glossary also, in which nearly all the terms appropriated to the science are clearly explained. Each lesson is headed by a strikingly apposite passage of Scripture ; and closed by questions on most of the important topics previously discussed. The work has been recommended to the public by the Presidents of two of our distinguished Colleges, and by a large number of other clergymen. The religious character of this little volume, as well as its scientific merits, render it peculiarly worthy of an introduction into all our schools, where this noble branch of knowledge is taught.

The instrument just mentioned, is a map of the heavens, so fitted to a frame, that it may be turned on its centre at pleasure. On this planisphere are represented all the constellations which are ever seen by a person near the latitude of 42° N.—that is, all that portion of the heavens which at that parallel is visible north of 48° S. To this

instrument, the inventor gave the appropriate name of Stellarota; and it is designed to point out the constellations, to show the time of the rising or setting of any particular star or planet, &c. It has been spoken of in terms of high commendation by men eminent in astronomical knowledge. For its cheapness it is preferable, and for the ease with which most problems pertaining to the science can be solved by its aid, it is equal, to the celestial globe. The stellarota has in many instances been attached to clocks, and made thus to turn in exact correspondence with the diurnal revolution of the heavens. Thus fitted up, it is a very ornamental, as well as useful, appendage to our common chronometers. The merit of this instrument is obvious from the fact, that not only his pupils, but even the small children of his family, understood its use, and by its aid were able to designate the constellations in our hemisphere, their respective latitudes and longitudes, and the times of their rising and setting every day in the year.

But though Mr. Pettengill superintended a school four or five winters at Salem, and thus rendered most important literary services to the youth of his charge; yet he never laid aside the appropriate office and mien of "an ambassador for Christ;" but in a natural, easy and persuasive manner, took

very frequent occasions from the matter recited by his pupils to promote religious associations and impressions in their minds. Such confinement did, indeed, very considerably diminish his intercourse with the rest of his people, during the day ; but it is questionable whether what the families of his parish lost from the temporary suspension of his visits, was not, even in a religious view, gained by the young people under his instruction. In the evening however, he was often abroad, mingling in the family circle, or attending meetings in the different districts of the parish. Indeed when he was in the place, and in comfortable health, there was scarcely a week in any part of the year, in which he did not attend one meeting or more, in some school house or private dwelling. Lectures, prayer meetings, bible classes,—all the various kinds of religious conversation by which the most diligent pastors labor to promote the spiritual improvement of their people, received his habitual and assiduous attention. He established bible classes in various sections of the parish. These were well attended, and rendered exceedingly interesting and profitable. Nor as respects the higher benefits of the Christian ministry, did he labor for nought and in vain. In the year 1827 and 8, the influences of the Holy Spirit were afforded to an extent not often enjoy-

ed by small congregations. In a book in which he was accustomed to register the texts on which he had preached, is the following memorandum, bearing date Feb. 14, 1828.

“I have for a long time attended meetings almost every evening. The attention to religion is extensive. The meetings are full and solemn, and a number have hope.” Previous to Nov. of the same year, there had been added to the church forty persons as fruits of this revival. In a thanksgiving sermon delivered on the 27th of that month, he observes, “Some in this place we trust can observe this day as a season of real thanksgiving, who, till within the space of one year, never praised God. We hope that the *forty* who have united with the church, and thus publicly enrolled their names with the followers of Christ, have begun the new song that shall never end, and that they will ‘continue in prayer, and watch in the same with *thanksgiving*.’”

Others who had been hopefully renewed during the revival, afterwards confessed Christ before men, by a visible profession of their faith in his blood. The whole number of persons admitted into the church during his ministry at Salem, was sixty-three; of whom ten were received by letter from other churches. It deserves to be remarked, that the bible classes were evidently blest as one

principal means of this revival. A large proportion of the subjects of that glorious work of grace, were taken from among the members of those classes.

The ensuing extracts from a letter to the minister of his native town, Salem, N. H., will be read with interest, as they show how abundant were his labors, how that revival was suddenly checked not long after its commencement, and how enlightened were his views respecting the necessity of ministerial fidelity, and an entire reliance at the same time, on divine grace to give it the requisite effect. The letter bears date Feb. 6, 1828.

—“Powerful revivals have followed in the train of these conferences of the churches. As soon as we began to send delegates, our church began to be more active. They have sent out their committees to converse with every member, and then to exhort all out of the church, who belong to the parish. Meetings have been multiplied. It is now necessary to have one every evening ; and sometimes three or four in different sections of the parish, the same evening. I have four bible classes, each once a fortnight ;—one of them for children under fifteen years, and the rest for married people and others. Almost all my time since my visit at Salem, has been spent in visiting the people, attending meetings, and

conversing on religion. There is a general attention to this subject throughout the place. A number have given good evidence of a change. The instances of conversion were almost wholly among young men at first. Some of the ringleaders in vice were taken; but young women have since been brought in. Eight or ten families have lately introduced family prayer. All things went on in a regular and solemn manner. No parties appeared till a host of ——, most of them from abroad, lately broke in upon our solemnity in one part of the parish, with shoutings, ‘jolly times’ and tumult, calling upon converts to join their denomination. I do not think that any have joined them, nor that any well-informed person will. But they have done much mischief in diverting the attention, and rendering religion contemptible in the view of some. Many inconsiderate persons will flock to their meetings,—some from curiosity, and some to get excited into a bewildering fervor of feeling. The revival has thus been suddenly checked; but I trust that God will not suffer the work which his Spirit began, to be wholly defeated.

“This revival has extended to several of our factories, and produced almost a total change in the moral complexion of the place. Last week, forty children met at my house, to be instructed

in the Bible. Night before last, about fifty young persons met at my house for prayer. Perhaps twenty of them indulge hope, and the rest are very serious. At the same time there were three other meetings well attended, within a mile.

“I hope Sir, that you are witnessing a similar scene in your parish, or that a revival, if not begun there, will soon begin. Such a work must be begun and carried on by the Spirit of God. But he works by means.—We have to deal with men as rational beings,—to press the truth on their conscience, and to be as earnest in persuading them to yield their hearts to God, as we could be if they were absolutely independent of him. If we can by any means prevail on them to repent and submit to God, he must have the glory. His is the truth which we use, his is the power by which we feel and speak, and his Spirit it is that influences their hearts to yield.”

In no period of his life probably, was Mr. Pettingill more industriously employed as a writer, than during his residence at Salem. Not that he was an author in the large sense of the word; but that besides writing out in full the most of his sermons, he prepared several important treatises for publication. One of them has already been mentioned. Another, which was the largest of them all, and indicated peculiar knowledge and

talent, related to doctrines and usages which, though strongly advocated by a numerous denomination of Christians, he could not but regard as exceedingly erroneous, and fraught with very great danger. But this, together with some others, must be passed without remark, in order to make room for a brief mention of his writings respecting some portions of the apocalypse.

Few men, it is believed, had read more extensively on the subject of prophecy, than he. Few took a deeper interest in it ; and few thought more independently of others, or were more competent to judge which of two or more conflicting schemes of interpretation, had the strongest claim to belief. He was familiar with Newton, Faber, Smith and several other writers on the prophecies, as also with the most approved commentators. In all the prophetical parts of the book of Revelation, there was not a verse the import of which he could not readily unfold, according to the scheme which he had adopted as the result of much reading and laborious thought. Not that he was confident that his opinion was right, whether it was, or was not, accordant with the expositions of others ; for no man so capable of independent research, was more ready to acknowledge his liability to err and to weigh with candor all objections to his own views. Undoubtedly the structure of his mind

had some influence to lead him into this field of abstruse investigation. But this was not the whole cause. He verily believed that all prophecy, and especially those parts of it that have been fulfilled, is designed for the instruction of God's people, and that they are therefore solemnly bound to make it a subject of laborious and prayerful research.

In the summer of 1825, he wrote a dissertation on the subject of the "*two witnesses*," which was published in the *Evangelist*, the same year. He begins the piece with some very important remarks respecting the unjustifiable procedure of those who cast the prophetic writings aside as of little or no use, because events have not accorded with certain expectations which they had believed were warranted by the predictions of Scripture.—“ But Divine Providence, as might have been expected, has shown the world that the Revelation was not designed to make prophets of us. In consequence of this disappointment, there appears now to be a prevailing disposition to adopt the opposite extreme, and treat the book of Revelation as though nothing could be learnt from it. You will often hear men state with some appearance of self-complacency, that they know nothing about it; as if it were meritorious to plead ignorance of this part of Inspiration. But surely there is a difference

between the *use* and the *abuse* of this book. It does not follow, because some have abused it, or misconstrued it, that we do well to treat it with neglect. As it is a part of the Scriptures, it 'is profitable.' It gives a general view of the most important events that were to affect the Church, from the apostolic age to the day of judgment. It is a standing witness to the truth of Christianity. The successive accomplishment of it is designed to edify, strengthen and console Christians, during their militant state. The unaccomplished predictions are wisely involved in obscurity, but no reason can be assigned why such as are fulfilled, should be considered inexplicable. These may be understood by diligent and humble investigation. *They belong to us.* By them we may discover the signs of the times. Though the contest which agitated the Christian world at the commencement of the present century, has terminated contrary to the sanguine expectations of many expositors, and in a way which seems to remove the Millennium to a greater distance than we had imagined; yet this is no reason why we should cease to inquire, 'What of the night?'

There has for ages been a great diversity of opinion as to what is to be understood by the "two witnesses." Some have supposed them to mean the Waldenses and Albigenses; others, a

succession of saints who, although oppressed, and at times nearly exterminated from the earth, by the arm of persecution, nevertheless lived in such numbers as to bear some feeble testimony to the truth. Many other expositions have been given. But Mr. Pettengill supposes that the Bible is intended, and that it is called the two witnesses, not so much in reference to the two Testaments of which it is composed, as "to denote that its testimony is ample and decisive." The witnesses were to "prophesy a thousand two hundred and three score days, clothed in scarlet," and then to be slain by "the beast from the bottomless pit;" which beast in his view, "is the Roman empire revived and linked together by the Papal hierarchy." He thinks the witnesses were slain when, during the reign of atheism and terror in France, "every religious teacher was excluded from her dominions, the Sabbath abolished, and the Bible destroyed." He supposes that previous to this event, the witnesses had been prophesying in sackcloth a thousand two hundred and three score days; that is, that it was now about 1260 years since the light of revelation began to be obscured by the substitution of other authorities in the church of God. By the raising of the witnesses from death he supposes is to be understood that wonderful series of events so propitious to Zion, which commenced

not long after the blasphemous proscription of the Bible in France, and which consisted in a wider diffusion and clearer exhibition of its truths. Among those events are "new and correct views respecting the injustice of war and slavery; Bible societies, Sabbath schools, domestic and foreign missionary societies; and many other benevolent institutions, which evidently originated from the alarm produced by that great earthquake." "Christians," he says, "saw that something must be done to stem the torrent of vice and woe. Forgetting their local contests, they rallied around the Redeemer's standard. Thus a new impulse has been given to the Church, and a new era in her history has commenced. Revivals, great and extensive, have raised her from the dust, and rendered her *terrible as an army with banners*. Surely such momentous events could not have escaped the notice of prophecy. But it gives no description of them, except in the eleventh chapter of the Revelation, at the close of the second woe, where they are connected with the death and resurrection of the witnesses."

His views respecting the *two witnesses* are not entirely new; but it is believed that they are nowhere, at least within the same compass, so fully unfolded and ably defended, as in the treatise now under consideration. The great objection to his

theory seems to be, that it goes upon the principle that the thousand two hundred and threescore days, during which the witnesses were to prophecy in sackcloth, were not to end with the other period of 1260 days mentioned in the book of Revelation; whereas most interpreters of prophecy have supposed that they were to be continuous with those periods. Could this difficulty be obviated,—and the obstacles to its removal are not perhaps insuperable,—his scheme of exposition in relation to this portion of prophecy, would bid as fair to abide the test of rigid examination, as any other that has been proposed.

There is one passage which, provided his interpretation of the witnesses be correct, must be so consoling to the pious heart, that it ought perhaps to be subjoined. “If the death of the witnesses is future, as is commonly supposed, it follows that the sixth trumpet has not ceased to sound, but that the most dreadful part of the second woe is yet to come; a part which will deeply affect the vital interests of religion, and exceedingly alarm and distress the Church. But if the witnesses have already been slain, and raised again, all the great calamities which are to be inflicted on the world before the millennium, as stated in the Revelation, come under the last woe. In that case the Church may rejoice in the assu-

rance that her light is come, which will shine more and more unto the perfect day. For the witnesses being caught up to Heaven, the seven last plagues were to fall on their enemies."

Further to show his diligence as a student of prophecy and his efforts to enlighten his people in relation to some predictions calculated to cheer those who tremble for Zion, it may be observed that he prepared an elaborate sermon on the subject of the seventh trumpet. He was of course led to speak of things to come, but with a due degree of modesty. As that trumpet includes "the seven golden vials full of the wrath of God," it became necessary for him to pourtray those dreadful judgments of the Almighty which are to be inflicted on the enemies of the Church, immediately preparatory to the rising of the millennial sun. He adventured into future scenes with a cautious step; but besides being encouraged by the example of Andrew Fuller and other eminent preachers, he was in no ordinary degree prepared for the service by his own study of the Revelations; and if human guides could be of any advantage, several of the most able were at his command.

At the expense of very considerable time and labor, he had prepared a chart of prophecy, adapted to the Revelation of John, and designed to

exhibit, at one view, the imagery employed, the most important events which have taken place in fulfilment of the predictions, together with the respective times, places, and agents, relating to those events. It would be difficult to present a brief outline of this work, which should give an adequate idea of its utility. Suffice it to say, that the seals, trumpets, &c. are arranged at the left hand of the chart, in such a manner as to show their mutual relation; that on the right-hand margin, there is a column of numbers denoting centuries, beginning at the top with the first, and ending at the bottom with the nineteenth, century of the Christian era; and that the whole interior of the broad sheet is filled with the record of events, agents and localities, which are supposed to have been pre-signified by the prophetic emblems on the first-mentioned margin. Indeed, he formed two charts somewhat different in plan. The above is a partial description of the one most simple. The other, though more complex, and not so symmetrical to the eye, since the references and descriptions are written in almost all directions, has the advantage of presenting some portions of the subordinate imagery of the Apocalypse, which are necessarily excluded from the first. His heart was intent on the completion of a prophetic chart, probably for the eye of the public.

But which of these two or what modification of either, he would ultimately have adopted, cannot be known. It was his intention however, to have given it, if published, some pictorial embellishment. It was to have been ornamented, and indeed rendered more striking, by the delineation of seals, trumpets, vials, horns, the little book, &c. That the formation of an extensive chart of the kind is practicable, and that it would be on many accounts, highly useful, cannot be doubted. Besides furnishing of itself, much valuable information to the uninstructed in prophecy, it would serve to refresh the memories of those whose knowledge of the subject has been of some standing, and lead many of both classes, to peruse the works of able writers on this branch of theological science.

Having heard sometime in the summer of 1828, that his former pupil and beloved friend Mr. Ashmun, had arrived at New Haven, from Liberia, in a state of bodily infirmity which threatened soon to issue in dissolution, Mr. Pettengill hastened to meet him ; and the interview was one of extraordinary interest and tenderness. Such counsels, encouragements and prayers as were offered by the one ; such expressions of thankfulness to him, and of joyful confidence in the Lord, as were uttered by the other, and such mingling of the souls of both in the pleasures of Christian fellow-

ship, as was then exhibited, altogether formed a scene nearly overpowering, and impossible to be fully described. A clergyman residing in New-Haven observes concerning that melting scene:—"Their interview here was deeply affecting to them both; Mr. Ashmun acknowledging that Mr. Pettengill was, under God, the instrumental cause of his being what he was, and owning him as his spiritual father. A Mr.— who attended on Mr. Ashmun, was the only one present, and acknowledged that what he then witnessed had cured him of his Universalism."

There was little hope of the recovery of that self-denying friend of Africa. And after the exchange of the tenderest parting salutations, dictated by the moral certainty that the two saints were to meet no more in this world, Mr. Pettengill returned to his people, to prosecute his high calling with a deeper sense of his own mortality, and of his accountableness to God. Immediately after his return, he addressed a letter to the father of his dying friend, in which, while he labored to avoid exciting the anguish of entire despondence as to the recovery of the son, he tenderly administered the consolations which the painful case demanded. The following is the greater part of that letter.

Aug. 1828.

“DEAR SIR,

“I had the mournful pleasure of visiting your son Jehuda to pay ; who, as you have doubtless heard, has arrived at New Haven in ill health. I found him very feeble, with symptoms somewhat alarming ; but not such as to preclude all hopes of his recovery. His head and vitals are not much affected. He appeared in pretty good spirits, and was overjoyed to see me. His lower limbs and bowels are considerably swelled, and the tone of his stomach is impaired. His complaints are evidently the effects of a long residence in a tropical climate. How far this temperate region may tend to remove them, is uncertain. He has the best attendance. But I suppose that particulars have been stated to you by letters written a few days since, requesting you and Mrs. Ashmun to visit him. I now write at his request, to urge you not to delay your coming.

“He appears to be resigned under his affliction, and to possess religious enjoyment, while he has little hope of being restored to health. He lives, as he says, by the hour. I spent several hours in conversing with him. His reason, memory and voice are pretty good ; but his appearance is so changed, that I could scarcely recognize a single

feature. He seems sensible that his peculiar trials are necessary, to render him suitably humble under that flattering attention which he receives from all directions ; and thankful that Providence has so arranged his circumstances, that he has been able extensively to aid the cause of benevolence. I trust that similar reflections will serve to reconcile you to the afflictions you experience on his account. But few individuals during a long life, have accomplished so much good as has been produced by his instrumentality. Aside however, from this consideration, you have the consolation of knowing that he is in the hands, and at the disposal, of a God of infinite benevolence and wisdom, who will dispose of him and all things, in such a way as to advance the highest good ; and that all things will work for the good of every individual who possesses the spirit of the gospel. Whether your son lives or dies, God will do right, and promote his own glory, and your highest interest if you trust in him."

Mr. Pettengill's attachment to the spiritual welfare of the people of his first love, was still so ardent that he could not close this letter of Christian condolence to one of their number, without adding as follows :—"I still feel interested in the prosperity of your church ; I hope that the members will bear in mind their obligations to make

united efforts to advance the common cause. Do exhort one another daily. Meet often for prayer, and believe that God does and will bless faithful and well directed means, to promote the interests of his kingdom. I would suggest that you all come together in one place, and appoint a committee to visit every member, to exhort and pray with them, to ascertain their feelings and deportment, to assist in removing difficulties, if any exist, and to make a report at a subsequent meeting ; that you take this step with a particular view to obtain a revival of religion among you ; and that you wait and pray for a revival, till you obtain the blessing."

CHAPTER IX.

Extracts from his correspondence with some of his near relations.

HAVING made free use of Mr. Pettengill's private and published writings, as they were found to disclose either his religious opinions, or the facts of his history : and having repeatedly referred to the permanent interest he took in his people at Champlain, as manifested in many of his letters till nearly the close of his ministry, it may not be amiss to present some portions of letters that were addressed to several of his near relations. They will serve to show his Christian fidelity in a branch of epistolary correspondence, in which it is to be feared that the generality of those who have named the name of Christ, are exceedingly deficient. For the same reason that hopefully pious members of the same family, are often criminally backward in speaking on religious subjects, when together ; they are extensively remiss when apart, in the duty of giving to those subjects a due degree of

prominence in their written intercourse. The letters of very many professing Christians to their dearest earthly connexions, are filled with salutation, business, news, or other worldly matters, to the exclusion of every thing that concerns the immortal soul. And the number is not small, of those whose reference to religion is brief, indirect, and thrown perhaps into the closing part of their communication; as if it were intended rather as an apology for their nominal adherence to the cause of Christ, than as a sober effort to alarm a friend who is dead in sin, or to quicken him in his spiritual course, if he be a child of God.

It is to be regretted that among the letters which have been collected with reference to the preparation of this little volume, there are none that were addressed to the brother with whom it is supposed he held the most frequent and full correspondence. But in no one of those which have come to hand from the other members of the family, is there any thing either trivial or unduly secular. The number of them is considerable; and while the topic of religion is scarcely ever omitted, it is made the engrossing subject of more than three fourths of the whole collection. In nearly every instance, he writes like one whose heart's desire and prayer to God for his kindred according to the flesh is, that they may be saved. And it is inter-

esting to observe that in most of the letters referred to, he either directly addresses his venerable mother, as supposing they would meet her eye, or speaks of her, in terms of the utmost tenderness and reverence. The following extracts are highly creditable to him as having been, for a long course of years after he left the dear circle of his relatives, alive to his filial obligations, than which none are more sacred, but which are too often forgotten. They are all taken from letters addressed to his brothers, in the place of his nativity.

April, 1827. “Mother,* I hope I have an interest still in your prayers, and that as you advance towards eternity, your hope in Christ is strong. Do not indulge the fear of death. Christ has died to deliver them who through fear of death, were all their life time subject to bondage. He often directed his disciples not to fear, and not to let their heart be troubled. He will never forsake you, if you lean upon him. I hope you may live many years, for the benefit of others ; but I am aware that the time of your departure is at hand ; though I may be called away first. Do not indulge any anxiety about this world. The God who has fed you all your life long, and does not forsake you now that you are old and gray-headed, will provide for you, and your children. Leave

* Then in her eighty-third year.

them therefore, and all your worldly concerns, with him; and all the days of your appointed time, wait till your change come."

Jan. 10, 1829. "I often think of you, mother, and try to pray for you. I have no doubt respecting your interest in Christ; but I fear that you do not avail yourself of *the exceeding great and precious promises*, as much as you ought. The apostle says, 'we know that if this our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;'—a text on which I preached yesterday. I wish that you may exercise such faith in Christ, and such submission to God, as that you may enjoy this assurance of hope, and view death with composure, and even with satisfaction. O think of it as the gate of endless joy. Though you are conscious of many failings, yet remember that salvation is of grace, and that neither the greatness nor numerousness of your sins can bar you from the favor of God, if you fly for refuge to lay hold on the hope set before you. The blood of Christ cleanseth from all sin. It is through a relation to him, that we are to be saved; not of works. But this relation is formed by faith which works by love. Indulge no anxiety about the world. Cast your burdens on God."

Nov. 1829. "I hope, dear mother, you will not

give way to discouragement, as earthly comforts fail you ; but commit the keeping of your soul and body to him who has sustained you all your days. As salvation is wholly of grace, we need not despair on account of many imperfections ; but we are encouraged to confide in him whose blood cleanseth from all sin. Christ is all in all. We must let go of all other dependencies, and rely on him for strength and righteousness. I pray that you may have peace in believing, and *the full assurance of hope unto the end.*"

The manner in which he speaks of his mother, is scarcely less interesting.

Sept. 1811. " About a fortnight ago I received a letter from P., which mentioned that mother was unwell. This has given me much anxiety. I hope she has recovered. But I have expected to hear of her death ; and the expectation has led me into a train of serious reflections. I have thought of the tender regard she has ever had for me ; the unwearied pains she has taken to make religious impressions on my mind ; the faithful instructions she has given me ; the hymns and prayers she has taught me, and the solemn warnings and seasonable reproofs I received from her, during the giddy years of childhood and youth. I hope her labor has not been in vain. I hope I never shall forget her pious example, nor lose the

impressions that were made upon my mind through her kind exertions and parental faithfulness. I think with pain and remorse upon my repeated acts of disobedience to her. I know I have never rewarded her for her kindness, but have given her much trouble, and should esteem it a great favor to have an opportunity to ask her forgiveness. If she is still living, please to give my sincere regards to her, and inform her, that if she stands in need of any assistance which I can afford her, it shall be cheerfully rendered ; though I receive but little money in this place."

Dec. 22, 1818. "Give my affectionate regards to mother. I should have sent her a little money ; but I have not enough to get a dollar bill, nor have I had for a long time."

Nov. 4, 1828. "I feel solicitous about mother, and have had serious thoughts of going to Salem principally to see her, this fall ; but it was very difficult for me to leave home. I hope she has the friendly attention of all her children, and especially that she has support in God. She has long, I trust, been acquainted with him.—She has been, I think, too much disposed to view things on the dark side. Could I see her, I should urge her to think more of the promises, to consider God as her friend and portion, and to rest confidently and quietly on him ; believing firmly that

he will provide for her, order the circumstances of her death in mercy, and receive her to himself.— As I wish you would send this letter to her, I would add that faith in the promises of the gospel is a duty, as well as a privilege. It tends to honor God, and the religion which she professes, by recommending it to others. I feel thankful that her valuable life has been prolonged, and hope that she may live many years to come, and also that our children may have as much reason to rise up and call us blessed, as we have to call her so.”

Some extracts will now be produced from letters directly aimed at the spiritual good of his brothers, their families, or both. To one brother he writes thus :—

“ *June 1821.*

—“ From some conversation I had with you, I was led to hope that you was reflecting seriously on your situation. But I do not know whether you have evidence of being interested in the new covenant. I know something of the deceitfulness of the heart. Hence I fear that you will in some way or other, embrace a false hope, and make lies your refuge ; or that you will seek first some worldly interest, presuming that you shall afterwards secure the salvation of your soul. This is a dangerous calculation. *Now* is the accepted time. Therefore it becomes you to do with your

might what there is to be done. You cannot have evidence of being interested in the Saviour, unless you are willing to obey him in every respect. 'Then are ye my friends,' said he, 'if ye do whatsoever I command you.' Christians are imperfect; but while in the exercise of love to God, they hate sin and choose to obey the whole law. It is your duty to yield yourself without reserve to God, and place your whole dependence on him for strength, pardon and eternal life. Remember that if he shows you mercy, he will do it entirely on account of the atonement and mediation of Christ. I hope you will pray in your family, punctually attend public worship, and give your heart to God."—

“ Oct. 1825.

“ I thought when I last saw you, that your mind was somewhat impressed on the subject of religion. I do not know whether you really have good ground to believe that the great change has actually taken place in your heart. I hope and pray that you and my other brothers, and my sisters in Salem, will give yourselves unreservedly to God. You must attend to the subject immediately and supremely; and be resolved to lead a godly life, to trust in the Saviour, and obey his commands. To do this you must pray often and earnestly for the influences of the Holy Spirit, and keep your

heart with all diligence. Without holiness no one can see the Lord. We must be prepared in this world for the high and glorious employments of heaven, or we can never be admitted to that world of bliss. Knowing that you live in a place that is awfully stupid, beyond almost any other with which I am acquainted, I feel afraid that you will be carried along with the multitude, and sink with them into destruction. But do not be ashamed to be different from others around you. Remember that each one must give account of himself to God, and that the stupidity and unbelief of others, are no excuse for you.”—

To another brother he writes thus :—

“*Dec.* 1810.

—“I hardly know what to say to you about religion. I am not fond of disputings; but am certain that the denomination to which you belong have embraced many dangerous errors. However, I scarcely expect to convince you of this. I know that you have much to prejudice you against Calvinism. The coldness and stupidity of the Congregational church where you reside; the little effect which the preaching of Mr. — has; the contempt with which those of your denomination are treated by the irreligious and profane part of the town,—these things, when considered

in connexion with the great zeal of your people, and the apparent success they have met with in various parts, lead you to believe they must be right. But on further reflection, you must be sensible that these things are no evidence that they are so. In many thousands of places, the Lord has poured out his Spirit, and blest the preaching of Calvinistic ministers. Through their preaching, sinners have been convicted and converted, in view of the doctrines of depravity, election, and saints' perseverance. They have been despised, hated and persecuted by a wicked world, and still have followed Jesus.

“I am sensible that you do not understand the doctrines of election and saints' perseverance ; for if you did, you would see that they are agreeable to reason and the holy Scriptures. They do not excuse the wickedness of men, nor encourage idleness, nor indeed tend to prevent sinners from repenting and believing. Most of the openly vicious do oppose and ridicule, especially the former doctrine. There is, however, scarcely one serious man in this town but what is a Calvinist : and scarcely one thoughtless person who is not opposed to Calvinism.—But let us remember that we are all to be judged according to our deeds, and that unless we become interested in the Saviour in such a manner as to be made one with him, we

shall be found guilty at last. But God will by no means clear the guilty.”——

To the same.

“*Sept.* 1811.

“Though our family are scattered in different directions through the world, I hope we shall all meet in heaven at last. But without holiness no man shall see the Lord. True religion is something more than morality—more than zeal, or joy, or raptures. The animal passions are capable of being excited by sympathy, by warm and animated discourses, into a religious fervor which somewhat resembles real piety, but is, after all, very different from it. True religion is seated in the heart ; and consists in deep humility, reconciliation to God, a pleasedness with his character, his law and his method of salvation. A person whose heart is renewed, feels humble in view of his sins, and is resolved to forsake them. He trusts in Christ and depends on him alone for salvation. He loves the blessed Saviour more than any thing else, pleads for mercy in his name, obeys him from love to his service, and desires that he may be glorified. We must be willing to become nothing, that God may be all and in all. We must live religion every day. We must consider heaven as our home, and regulate our conduct accordingly.”

" Oct. 1817.

" I hope you will all be prospered with respect to this world ; but especially in regard to the next. Religion is the one thing needful. If we possess this, it is of little consequence what our temporal circumstances are ; and if we do not, we should be poor and miserable even though we had all the riches of this world. I am afraid that J., while he is embarrassed and afflicted, does not depend on God, that he neglects his duty, and that he has no well grounded hope. I have likewise my fears respecting J——n, that he does not pray in his family, nor live as though he expected to die. I am afraid also, that H., having no settled home, will get into bad company, and be led astray by example. I lament that I did not exhort all of you more when I was with you. I would now therefore, consider myself as addressing you all.

" Be entreated then to reflect on your situation. You are advancing in life, and will soon be in eternity. But unless your hearts are changed, unless you sincerely love God and seek him daily, you cannot be saved. You must depend entirely on Christ. But you cannot depend on him, without obeying him. Therefore you must make haste, and delay not to keep his commandments. Do not be ashamed of him ; nor be ashamed to speak to one another, about the concerns of your souls.

Read the Bible, and pray several times in a day. Remember the Sabbath. Avoid all foolish and vain talk.

“ Avoid, I beseech you, the use of spirituous liquors. Rum and other spirits may be of some use as a medicine ; but it has been proved, and proved again, that it is a slow poison, when used frequently. The best way is never to use it. I should be afraid to keep it in my house. I once thought it was necessary, and used it ; but am thankful that I discovered my error, before I acquired the habit of using it. The ministers in this part of the country have unanimously agreed never to use it in their meetings, nor to offer it to any person, but to preach and warn the people against it. For it not only breaks down the constitution, brings on premature old age and death, wastes the property, and leads to poverty, but serves to grieve away the Spirit, harden the heart, and fit the soul for hell. It appears to me almost impossible for any person to be saved, who is in the constant habit of using rum. If he does not get drunk, if he only uses a little every day, it will stupify and harden him. O guard against this practice, which is so destructive to the soul and body ; and guard your children against it.

“ I know that nothing I can say to you will have any good effect, unless God should touch your

hearts by his grace. I leave you with him, and pray that I may yet hear that you are all rejoicing in the truth, and that though we are now separated, we may all meet together in heaven, never to part. Give my affectionate regards to mother, and assure her that I should rejoice to see her, but that I must be about my Father's business. I hope she will continue to pray for me. I am doing a great work, and need great grace."

"April, 1827.

"I hope you will secure the good part that shall never be taken from you. You must resolve to lead a humble, prayerful life, and keep yourselves unspotted from the world. Realize the worth of your souls made in the image of God at first, and destined to an immortal existence. God himself has become man in the person of Christ, to raise our nature from the ruins of the fall, and prepare us for an eminence exceeding high and glorious. But to lay hold of this hope set before us we must be conformed to the image of Christ, in whom all fulness dwells. In this way only can we arrive to that perfection of which our nature is capable. I often think that we do not sufficiently realize our vast importance in the scale of being. We ought indeed to be humble in view of our sins, and to esteem ourselves as vanity in comparison with God. But then we should lift our thoughts above, and

consider how exalted and blessed we shall become if we improve the price put into our hands to get wisdom. 'It doth not yet appear what we shall be.' The depravity of men inclines them to degrade themselves, and become brutish. But grace in the heart, tends to elevate and enlarge the mind, and will render it unspeakably lovely and glorious. O let us divest ourselves of low and grovelling views, and dwell on things that are above."

To the same.

"Nov. 1828.

"I rejoice to hear that religion has in any degree been revived in your place. I do not learn that my relatives have shared extensively in the work; but hope that before this time, some of them at least, have enrolled their names as followers of Christ. You once professed religion; but I have had my fears that you do not live in the enjoyment nor in the exercise of it; and that you do not use the means which God has appointed for obtaining spiritual blessings. We cannot have peace, a well grounded hope, nor indeed any evidence that we are interested in the pardoning mercy of God, unless we live a life of prayer, attend upon the ordinances of religion, and keep our hearts with all diligence. We must feel our entire dependence on God for his holy influences,

and at the same time, be active in religious duties. None will be admitted to heaven on the ground that they have lived an inoffensive life. Those who will be admitted, are such as are prepared for that high and holy state; and that we may be prepared, we must be united to Christ by a living faith. He must become precious to us. We must receive him as our Prophet to teach us, as our Priest to atone and intercede for us, and as our King to rule in and over us. We must depend on his merits, live on him, enter as it were into his views, and esteem him as our all in all.

“ We have arrived at that period in life which reminds us that death is near. Perhaps it is nearer than we imagine. How dreadful is the thought of dying unprepared! Surely we cannot expect a more favorable time to prepare, than we now have.”

To a third brother he writes thus :

“ *Champlain, Sept. 28, 1808.*

“ It is a time of trouble and confusion here. I will not undertake to give a history of the wonderful things that the embargo has occasioned in this place. An armed force has been kept up in town for six months to prevent people from going over the Provincial line. But notwithstanding all their exertions, smuggling is constantly practised.

Sometimes ten or a dozen teams loaded with potash, have passed by my house in a night. Yesterday sixty soldiers were sent into our village to be stationed there a month. A guard is kept every night to prevent teams from passing.

“The people appear friendly. Our meetings are full. But the perpetual commotions in this place take off the attention of the people from religion very much. How important it is that we seek first the kingdom of God, and let the agitations of the world alone !”

To the same.

“*Jan.* 24, 1822.

—“I know that you must have many trials and embarrassments : but I hope a kind Providence will continue to support you. Do not allow yourself to be perplexed ; but do as well as you can, and roll all your care upon God. Give him your heart, and he will protect you, grant you as many comforts as it is best you should receive, and sanctify to you all your afflictions. One thing is needful. If you secure this good part, you will be exceedingly prosperous, notwithstanding your outward circumstances are unfavorable. I feel disposed to favor you, but my situation is such that you must place no dependence on me. I send you a two dollar note, which I wish you would spend for necessary provision.

“I suppose that you are prepared to hear that I am dismissed. The difficulties here were such, that I thought it best to seek for some other place. I expect to remain in this region for several months, but am not certain whither I shall go then. I hope God will provide some place for me, and make me useful.

“J——, I hope that you and your family are enjoying temporal and spiritual blessings. J—n, I take this opportunity to express my good wishes towards you and your family. And H—, I can assure you, that I still retain an affectionate regard for you, and hope you will always find kind friends on earth, and be prepared for a better world.

“There have been great and extensive revivals of religion all around me since I saw you. It is supposed that within a short time, more than five thousand have been hopefully renewed in this State. I hope that Salem and other places around you, may soon experience the outpourings of the Holy Spirit. But however this may be, you may enjoy his influences in your own heart, if you humbly seek his aid. O be entreated to seek with your whole heart. Remember that now is the accepted time, and now the day of salvation.”

To the same. *Jan. 10, 1829.*

“Last week one of the young converts in this place died with the consumption. He held fast his confidence to the end; and his last end appeared to be peace. Lately another person died in consequence of intemperance. After leaving the store where he had been drinking to excess, he fell from the bridge and got his death wound! It is dangerous to make use of ardent spirit. I never use it nor keep it. I always regretted that I did not totally refuse it when I visited you last. And as I think that smoking tobacco is injurious, I have not practiced it for some time past. If you could muster resolution enough to leave it off, you would feel better for it after a few days. We ought to habituate ourselves to self-denial.

—“You have probably heard of the death of Mr. Ashmun, the agent of the Colonization Society. He died at New Haven in August last. He lived with me when he was a boy at Champlain;—was hopefully converted there, and received into the church. His death was triumphant.—I hope that you will all attend to the one thing needful, give your hearts to God, pray to him earnestly every day, and live in constant readiness for death. This subject must be fixed on our minds, and we must be engaged. We have

a soul to save or lose ; and without holiness we cannot be admitted to heaven ; and holiness we cannot have without taking pains, and fixing our hearts on God."

CHAPTER X.

HIS health declines—Account of his last sickness—His death. Funeral—summary views of his character as a man—a student—a preacher—a pastor—a Christian—*Conclusion.*

SUCH were Mr Pettengill's natural gifts, his attainments in secular and theological learning, his maturity as an undoubted child of God, his devotedness to his great work, and his singular circumspectness and prudence, that it is rare to find a parish possessing greater advantages than were enjoyed by his people, to acquire a knowledge either of Christian doctrine, or Christian duty. Nor is it strange that such a minister, when once peacefully settled, should continue to enjoy the confidence and good will of his flock. This was eminently the case in the present instance. It is observed by one who well understood the state of things in Salem,—“He lived here towards eight years in peace and tranquillity. He gained the affections of the people ; and I know not of any difficulty which existed between him and any of them.”

But he was mortal. The period was now drawing nigh when his abundant and useful labors, to qualify himself for which he had in early

life made so many efforts and sacrifices, were to be closed. *The prophets, do they live for ever?* He never had enjoyed a sound constitution, since it was first impaired by excessive application to study at Exeter academy. The pain in his side, which was induced by ringing the College bell, continued ever afterwards to afflict him, and had no small influence in causing the distressing complaint which put an end to his earthly existence, just after he had completed his fiftieth year. But the manner of his death, was in just accordance with the tenor of his life. Throughout his protracted and distressing sickness, he was patient, submissive and devotional. But as the testimony of an eye witness is peculiarly valuable, the scene of his sickness and death will be best unfolded by the following letter from his deeply afflicted widow.

“ *Salem, Oct. 9, 1830.*

——“As some particulars respecting Mr. Pettengill’s sickness, exercises of mind, and death, are requested, I will make some brief statements.

“His health had been declining for about a year. The last winter he was unusually solemn, and his mind seemed very much engrossed with spiritual subjects. He appeared to be preparing to leave the world, and had a deep sense of the providence of God, especially in appointing all

his sicknesses and afflictions. His pain for several months was severe ; but he endured it with great patience. He had a strong desire to spend every day as though it were his last ; and frequently said, ‘ I love my family much, but I think I love my God more.’

“ He was taken sick in March, and failed fast ; but we had strong hopes of his recovery until about the first of August, when his countenance had such a death-like appearance, and we saw so little prospect of his amendment, that we became very much alarmed, and gave up nearly all hope of his restoration. He however, still entertained some expectation of recovery, not knowing, as he said, what should hinder it.

“ During the whole of his sickness, the affairs of this world seemed to engage little of his attention. His mind appeared to dwell almost entirely on things spiritual and eternal.* To a friend he once remarked, ‘ I have to day been examining my

*In a subsequent letter the same writer observes :—“ It was very painful to him to stop preaching. Indeed, he preached several times in opposition to the advice of his friends, when he took medicine. The last time he attempted to go to the meeting-house, he was unable to ascend the hill, and was obliged to return. He was very particular to his family devotions, when sick. When unable to kneel, he would perform sitting ; and when unable to sit, he requested his family to be called, and led in the customary devotions, while in bed.”

hope for eternity, and believe that if I love any thing, I love the Lord Jesus Christ. To a brother in the ministry who inquired of him how he did, he said, 'I am well.'—'I should think not very well,' was the reply. 'But,' said he, 'I was going to explain myself. I am just as God would have me be, and therefore, well.'

To his daughter who had for some time been absent from home, he observed, 'I think I shall recover; but if I do not, God will be your Father and your friend, provided you trust in him. I hope you have chosen him for your portion. Do not distress yourself about me: comfort your mother. I have had strong confidence that I should be restored to this people. 'They have been very kind, and brought me every comfort in their power, and I trust God will restore me to them; but I do not know: I wish to be entirely tranquil.' After some inquiries about his daughter's temporal concerns, he said, 'But have you enjoyed the presence of God? This is the chief thing;' and added with great energy, 'O I see now more than ever, the importance of religion. What miserable, wretched,—wretched beings should we be, to die without God. I know the gloom of death. I have much to say to you, but cannot say it now.' He asked her to read to him; and she read Doddridge's selection of texts to be

recited to the dying Christian. He listened attentively, and then exclaimed, ‘Precious texts ! precious promises ! I wish to take strong hold of them.’

“ The above observations were made by him about ten days before his death ; and the following, at intervals, during the six or seven last days of his life.

“ ‘ The Lord is near ; I feel that he is near. I wish others to feel so too. O my Saviour is precious to my soul. If I do not love him, I know not what I love.’ While in great distress, he cried out, ‘ O praise the Lord—Praise the Lord in the beauty of holiness. Who is he *that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God.*—My God, I will not speak ; I will be silent.—It is the Lord.—O exalt the Lord, and humble yourselves in the dust before him.—The Lord is exalted, and is offering salvation.—Attend—the Lord is calling ! We are miserable, wretched, guilty, polluted beings ; and it is of the Lord’s mercy that we are not consumed.—Go forward, straight forward ; *press onward.*—O take me to thy rest, to my home.—Soon I shall be faint ; but shall not stop until I get to my rest. O Lord be merciful unto me, and pardon all my sins, through the dear Redeemer.—Lord, we commit ourselves

to thee ; and would be still, and know that thou art God.*

“ Two or three days preceding his death, he endured great distress, and was unable to say much. The day before he died, he appeared to be employed in self-examination ; and was heard several times to say, ‘ O my Saviour, am I reconciled to thee ?’ And shortly after, he said with emphasis, ‘ I *am* reconciled to thee, O my Saviour.’ At one time he asked what his situation was ; and on being told that he was very sick, and could live but a short time, he said, ‘ I think so too ; but my trust is in God. O God, into thy hands I commit my spirit. Glorify thyself, O Lord. Bless my dear people, my church, my wife, my children and my all. I know that my Redeemer liveth.—O my Saviour !—Help, Lord, we perish !—O my Father !’

“ Shortly after this, he fell asleep in the arms of

*About five days before his death, a member of his church who had been much with him in his sickness, wrote thus to a friend :—“ Since the commencement of his disease, he has manifested much Christian patience and fortitude. His state of mind under severe pains and sufferings, has been tranquil, peaceful, and sometimes joyful. And I presume that he will lean his fainting head, in death, on the bosom of his Saviour.” There is good reason to be satisfied that the event was in accordance with the expectation here expressed.

his Saviour, without a struggle or a groan.—*Blessed are the dead who die in the Lord.*

HANNAH PETTENGILL.

He ceased to breathe just after twelve o'clock Aug. 19, 1830.* The funeral services were attended the day following, by a large and deeply solemn assembly, in which, besides the people of his parish, there were united several of his brethren in the ministry, many persons from the neighboring towns, and numbers belonging to various other denominations of Christians; and the expression of every countenance was, as if a good and a great man had fallen in Israel. The office of preaching was devolved on the compiler of this Memoir, and the text chosen for the melancholy occasion was Ps. xvii. 15. "*I shall be satisfied, when I awake with thy likeness.*"

Although from the account which has been given of Mr. Pettengill, the reader will have formed a pretty clear, and it is believed, a favorable opinion of his character; yet it is thought that a few remarks serving to present in a connected view, some of the more prominent features of the man, the Christian and the minister, will tend to produce a more distinct and full impression of his worth.

One of his most obvious and not least valuable qualities, was inflexibility of purpose. As he sel-

* Besides his afflicted widow, Mr. Pettengill left behind him a family of four sons and two daughters.

dom determined upon an enterprise without sufficient forethought, so it was rare that he ceased to prosecute it, till either it was accomplished, or found to be impracticable. And if at the present time, when the whole previous process of his mind cannot be known, his sudden resolution respecting the perusal of the Bible, in his childhood, should seem to have been somewhat hasty and capricious; still the reasonableness of the undertaking was doubtless fully in his view; and the execution of it, in spite of many serious obstacles, besides exhibiting unusual susceptibility to the intellectual charms of the inspired volume, proved him to be, even at that tender age, the master of his own mind. So far was this instance of determined perseverance from being an unaccountable freak of childhood, that it was rather a striking precursor of those numberless other unyielding efforts, by which he mastered the long series of difficulties that waylaid him at every step, in the attainment of his education. The foregoing record of events connected with his ministry, affords many other instances illustrative of the same trait of character, during the period of his professional life.—The secret of his singular firmness and energy in prosecuting his purposes, lay very much in these three things,—great considerateness in the selection of valuable objects,—a deep sense of the obligation

by which he was bound to do his utmost for the attainment of useful ends, and an evangelical willingness to suffer the evils incident to the pursuit of them.

He was a man of thought, fond of investigation, original in his views, and ingenious in the discussion of the various subjects which he took in hand. His mind was not only capable of very considerable abstraction, but derived its highest gratification from the habitual and close application of its powers to subjects of philosophical or moral research. Hence it was rarely the case that some one point of great importance in a department of sacred or secular science, was not uppermost in his mind, as a topic of laborious investigation. And when he had pushed his researches to the ultimatum of his means and abilities; he extended his inquiries with similar ardor, to some other matter of perhaps equal interest. At no time did his mind seem to be unemployed and vacant. This valuable habit—this almost constant mental absorption in the examination of some important subject, was one of the principal things that rendered him so very useful to his brethren in the ministry. To meet with him casually but for a few moments, was little less than to insure from his lips the suggestion of some new theme worthy of consideration, or some new thoughts respecting an old one.

And when he came to the periodical meeting of his brethren, there was sure to be no want of important subjects to engage attention, and no want of general interest in the discussion of them. Of no one of those with whom he thus associated, could it probably be said with more truth, that he was the "life and soul" of the meeting.

He was in a considerable degree original. But his originality was not that of eccentricity. His imagination, of which he had a sufficient share, made no wild or extravagant sallies. It often soared, but its flights were regulated by judgment and sobriety. He was not wanting in wit; but he generally labored to repress it; and when indulged, it had neither levity nor coarseness. In a word, his originality displayed itself mainly in the use of his discussive powers, by which he discovered new relations, and exhibited new results.

But he was neither a logical nor a metaphysical recluse. He was much abroad among his people; and the character of his mind as devoted to thought and investigation, was denoted by the instructiveness of his common conversation. His was not the merit of mere abstinence from all lightness and vanity, in his social intercourse with mankind. His religious principles would have insured this negative excellence. Nay, it would have done

more ;—it would have led him to converse mainly on themes worthy of the intelligence and accountability of the human soul. But he went a step beyond this. His ordinary conversation was not only kept strictly within the limits of professional propriety, as to the nature of the subjects introduced ; but was uncommonly fitted to impart instruction on those subjects.—If others were jocular or mirthful, perhaps he would smile ; but this was almost invariably the extent of his participation in their facetiousness ; and his next effort was to recall the attention of the circle to some subject of magnitude, and interesting to the understanding or the heart. And on that subject he had important inquiries to offer, or useful information to impart.

As his mind was of a high order, so it was well cultivated. His attainments in literature and science were very considerable ; and his knowledge of Astronomy in particular, was extensive and exact. If the use of the Stellarota is obvious to a child ; yet the invention of the instrument required an intimate acquaintance with many of the most recondite principles of the science.*—

* The description already given of this instrument, will hardly be thought to supersede the propriety of inserting the following account of it, which appeared in the "Conn. Journal" of Aug. 18, 1829, and is under-

His style of writing was characterised by simplicity and perspicuity. He had less brilliancy than many others, but possessed much versatility of talent, and was fitted to excel in every branch of learning that requires depth of thought, and patience of research. He paid no great attention to the polish of rhetoric ; but in the best sense of the word was a scholar.—His diary while in college, is crowded with valuable critical remarks on most of the scientific treatises that were studied by his class, and on a large number of other volumes. In the main they are exceedingly judi-

stood to have been prepared by the professor of Natural Philosophy in one of our principal colleges.

—“It serves as a cheap but useful substitute for a celestial globe. It is a representation of the circles and the constellations of the sphere on a plane ; but has this advantage, that it is moveable around the centre of projection, and is thus susceptible of being adjusted, like the celestial globe, so as to correspond to the actual appearance of the heavens, at any given moment. Hence it affords most of the facilities for studying the constellations and the doctrines of the sphere, that are afforded by the celestial globe. So simple is the instrument, that by setting the day on the map against a particular hour or minute, it may, at once, be seen what will be the situation of the heavens at that moment. Even children can understand it, as easily as they can a common map, and by its aid, can soon make themselves familiar with the signs of the zodiac, the equator, ecliptic, equinoxes, tropics, constellations, planets, &c. and tell the exact situation of these at every hour. It enables persons to understand the principles of a common almanack, and the doctrines of the sphere.”

cious, and show that he neither read negligently, nor studied superficially. This useful practice, begun in the early part of his collegiate course, was continued to a considerable extent, during the remainder of his life.

He was eminently meek, affable and mild. This was the result, not of natural temperament, but of rigid discipline. He represents himself to have had in early life, "a fretful and revengeful disposition." But it appears to have received a death-blow from an unsparing infliction upon himself of penalties incurred by the breach of rules which, as has been shown, were rather arbitrarily adopted. The mode of discipline was altogether his own, and it was successful. He was not without susceptibility under ill treatment, and yet abuse scarcely ever seemed to irritate him. He had provocations; but they drew no angry expressions from his lips, nor impaired the serenity of his countenance. Indeed, he excelled in no moral quality more than in meekness. The maintenance of an even temper, doubtless cost him many a severe internal struggle; but this enviable state of mind seemed to be altogether a spontaneous suavity. It is not known that he was ever betrayed into asperity or moroseness by debate, — a cause which too often kindles a degree of animosity even in holy minds. During his ministry

in Champlain, he had occasion to publish two discourses on the main subjects in controversy between the Baptists, and their Pedobaptist brethren. And while few have managed the argument in favor of *infant* baptism, and of the mode by *sprinkling*, with more intellectual ability, none have conducted it in a manner more calculated to conciliate the good will of an opponent.—As regards his intercourse with his people, his affability and mildness were proverbial.

What such a man must have been at the head of his own family, it is no less pleasant than easy to conceive. There is therefore nothing incredible in the following description, as given by a member of his afflicted household. “He was ever the same at home and abroad, uniting the faithful pastor, affectionate husband, and the kind parent. In his judgment we placed implicit confidence, and desired to undertake nothing without his advice.”

As a preacher, he was instructive and interesting. His elocution, though not materially defective, had little of the positive gracefulness which too often charms the ear, without amending the heart. Except when his feelings were depressed by ill health, he was sufficiently animated in the pulpit; and very frequently he exhibited great warmth of emotion. Too often however when

much excited in the delivery of his discourses, his voice was raised to a key that rendered it less pleasing, and less impressive. It was from principle, that he rarely attempted to move the passions of his audience. His standing aim was to reach the heart, through the medium of the understanding. Hence his discourses were chiefly of the didactic kind, and closed by formal inferences. He was studiously careful to bring out of his treasury things new and old. It is believed that an unusually large proportion of his subjects were of the kind specified; and even ordinary topics, being treated in his own peculiar manner, often seemed to be new. His sermons generally, whether written or extemporaneous, exhibited proof of having been thoroughly studied. They were methodical, direct, often original, and always easily understood. And on all occasions, whether in the pulpit or out of it, he appeared to maintain just the gravity and seriousness which comport with the solemn office of the Christian ministry. And if he was not usually more sedate than some others, this only shows that his constitutional temperament was proportionably adapted to the nature of his holy vocation. There are few, whose preaching indicates more profound and adoring views, than his did of the sovereignty, rectitude and glory of God, as displayed by his uni-

versal administration, in both the physical and moral worlds.

Such was he as a preacher. And as a pastor, he was anxious for all his people, and to promote the spiritual good of them all, he was unsparing of his strength. He possessed one pastoral qualification in which he particularly excelled. Of almost every minute portion of the Bible, he appeared to have as fresh and exact a remembrance, as if he had read it but the hour before. This was one of the things which rendered him so peculiarly instructive and engaging in those periodical meetings, in which himself and others were voluntarily associated for their mutual improvement as ministers of the gospel.—Nor did it less eminently fit him for great usefulness in his own parish, whenever he had occasion to warn or reprove the wicked, to instruct the ignorant, to give advice, to strengthen the weak, or to console the afflicted. Scarcely could a case occur among his people, to which he was not able immediately to apply something from the Scriptures, so analogous, or so specially appropriate, as to convey the requisite rebuke, caution, encouragement or consolation. Indeed so very eminent was he in this respect, that no person probably, who has been thoroughly acquainted with him, can regard it as invidious to say, that few ministers are so able as he was,

to adapt, upon a moment's notice, the instructions of God's word to the various characters and circumstances of their people.

Such was he as a man of intelligence, as a scholar, a preacher and a pastor. But the great basis of his moral worth was his piety. That he possessed this fundamental quality in an eminent degree, is an inference which no candid reader can have failed to derive from the general tenor of his life, subsequent to his residence at Exeter. It was greatly to his credit as a pious youth, that while in college he firmly resisted the Arminian and Unitarian principles, by which the institution had become dreadfully contaminated; and that he was the principal means of collecting his Christian brethren weekly, for prayer and religious discussion, in spite of the ridicule and contempt that were cast upon the measure, by most of his fellow students. Numbers of those who were thus associated with him, are still alive; and some of them for a quarter of a century, have been blessing the name of Amos Pettengill.

It speaks well for his piety too, that he early felt for the destitute settlements of the North; that so long before the enterprize of missions had become in any degree attractive by its popularity, he was willing to go forth into the wilderness, and encounter the hardships and privations of a mis-

sionary life ; and that his labors were so abundant and so acceptable, that to this day his name, throughout the wide region of his travels, *is as ointment poured forth*. Whoever traces his steps after he entered the ministry, will find that he seriously and faithfully preached the gospel, and in a good degree, practically exemplified its spirit, by his delight in religious conversation, by his meekness under provocation, by his unrepining submission in times of great affliction, by his reverence for the Word of God, by his love of revivals and efforts to promote them, and in a word, by that habitual and absorbing devotedness to his great work, which endeared him not only to his people and his ministerial brethren, but to all the churches in the vicinity.

In this connexion, his scrupulous conscientiousness and strict integrity deserve to be mentioned ; for although they may exist without vital piety, they are seldom, and probably never, exhibited so invariably, except as the result of religion in the heart. It does not appear that any circumstances in which he was placed, especially after he entered the ministry, ever induced him to swerve in his conduct, from a rigid conformity to religious principle. One striking illustration of his moral integrity in a case of special interest, is worthy to be stated.— During the very month in which his last sickness

commenced, he was employed before a neighboring church, as an advocate in the cause of a member under censure. He soon perceived from the evidence presented, that the person accused was culpable. But in his plea, he neither denied nor palliated the evident misconduct of the offending brother ; but honestly admitted it ; and then, by faithfully laboring with him a while in private, prevailed on him to confess to the church the truth of the main charges brought against him. Thus the delinquent brother was gained, and peace restored to the church. In this manner, he did far more for the cause of truth and righteousness than he could possibly have done, had he been employed to support the allegations of the complainant. Truth was dearer to his heart than the applause of his client ; and were this the paramount object of all advocates before ecclesiastical judicatories, what a world of evils would be obviated, and what a vast amount of positive good would be produced !

Perhaps a more just summary description of Mr. Pettengill's character, cannot be given than is contained in a letter from the editor of one of our most useful religious periodicals. It is the more valuable, not only as the writer was intimately acquainted with him, but as it occurs incidentally in a letter on business, and was altogether unso-

licited.—“ He deserves to be held in remembrance for his piety, his firm attachment to the doctrines of our church, his sincere regard to the truth and hatred of error, as well as for his talents, and acquisitions in theology and science.”

If the foregoing Memoir shall draw the attention of children to the Bible, and lead them to become “ mighty in the Scriptures,” as the surest means of attaining intellectual and moral worth ;—if it shall put persons under serious impressions on their guard against formalism, the raptures of enthusiasm, and seclusion from the people of God ;—if it shall encourage young and indigent aspirants after knowledge to press on with economy, self-government, and a devout reliance on Providence ;—if it shall induce the pious members of our colleges to make each other’s spiritual prosperity a cardinal object, and to put forth unwearied efforts to counteract error and vice in halls consecrated to the interests of religion and science ;—if it shall help to increase the piety and faithfulness of surviving ministers, during the brief period of their labors for Christ and their people ;—if it shall recall to the minds of those whom Mr. Pettengill successively served in the Lord, the recollection of his virtues and instructions, and thus incite them to greater diligence in preparing to

meet him in glory ;—in a word, if it shall serve to fasten upon any into whose hands it may fall, an availing conviction that time is short, the world vain, and religion above all price,—then the main design of these sheets will be effected, and the feeble service of the Compiler amply compensated,

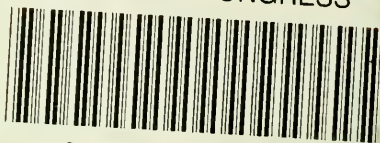
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